



Sutton Nicholls sculp.

*I know him, that he will command his
children, and his household after him, and
they shall keep the way of the LORD, to do
Justice and Judgment. Gen. 18. v 19.*



Sutton Nicholls sculp.

*I know him, that he will command his
children, and his houshold after him, and
they shall keep the way of the LORD, to do
Justice and Judgment. Gen. 18. v 19.*

A
Domestick Charge,
OR,
The DUTY of
Household-Governours:

Being,
A Practical DISCOURSE of
*Family-Government and Re-
ligion.*

— ἡξίουμαι ἐγὼ καὶ περὶ οἴκου ἡ χρηστον, ἐπιτεῖν
τὰς ἀνδρας, ἡμῖν. βασιλείας μὲν καὶ πόλεις ὁλίγοι κυ-
βερνώσιν, ἐξίας δὲ πᾶσιν ἡμῖν καὶ οἴκου μέγιστοι. Plut. 7.
Sap. Conv.

— *I will walk within my house with a per-
fect heart.* Psal. 101. vers. 2.

By ERAS. SAUNDERS, M. A.
late of *Jesus College, Oxon.*

OXFORD:

Printed by *Leon. Lichfield*, 1701.

Imprimatur,

GUIL. PAINTER,

Vice-Canc. Oxon



TO THE
Right Rev^d Father in God,
WILLIAM,

Lord Bishop of *Worcester*,
Lord Almoner to the KING.

MY LORD,

THE Design of Dedica-
tions (says a * learned
Man) as well of Tem-
ples, as of Books, was to de-
rive Credit and Esteem from
the Influence of such great
and venerable Names as (ha-
ving oblig'd the World by
their good Works) were pro-

* *Eras. Ep. Ded. ad Opera D. Ambros.*

Epistle Dedicatory.

pitious to invite Votaries to the One, and Readers to the Other; and to render both better approv'd, and better authorized to succeeding Ages.

Hence Interest, as well as Duty, or my unfeign'd Wishes, that my weak Endeavours may have some good Effects, as well as my Obligations of rendring Your *Lordship* an Account of them, doth encourage me to crave Your *Lordships* Patronage to the following Discourse; that the Imperfections of it may be seasonably reliev'd, by the Advantage of pointing at an Illustration of good Government in Your *Lordships* Example:
And

Epistle Dedicatory.

And that with Your candid Approbation it may become the more acceptable, particularly, to those that are entrusted by Your *Lordship*; and, more immediately, by my very worthy and learned Friend and Patron, Your Son, to my Care.

It is, I think, one of the first things a Pastor ought to do, in his Parish, to convince his People, that he is come among them to do their Souls Good. And, certainly, the next point is to perswade the *leading* part of them to come in to his Assistance, by shewing them *their* Obligations, as well as *his*, to behave themselves Christianly, and to use their best Diligence and Authority
to

Epistle Dedicatory.

to *Edify* those that belong to
their several Families. For,
as a learned * Friend to the mi-
nisterial Office has observ'd,
' Since particular Persons are
' more than we are able to
' deal with in an ordinary
' way : For their ordinary
' Cure we are, first, to win
' Parents and Masters of Fa-
' milies to a sense of Piety ;
' which being once perform'd,
' they are easily induc'd to
' take care of the Souls of
' their Children and Servants.
Therefore it is, My LORD,
that I have insisted upon this
Charge ; and endeavour'd to
lay before them the desolate
State, and Decays of Religi-

* Mr. Dod. 1st Let. of Adv. Pag. 97.

Epistle Dedicatory.

on, which had never been reduc'd to this general Contempt, had they not rejected, and in a manner Divorc'd her from their Families; and is never again to be retriev'd, but with their Assistance, in whose Power it is to see Piety restor'd, and practis'd within Doors. And,

Oh! That it would please God to put it in their Hearts, to resolve upon this glorious Undertaking, to take care to *prevent* the Growth of these unhappy Practices in the *next* Generation, which are so very difficult to be *remedy'd* in this; that if possible we may put a Stop to these insolent Impieties, that baffle as much

(b)

the

Epistle Dedicatory.

the Authority of our Rulers, as the Preaching of our Ministry, and bid defiance to the Laws of the *State*, much more the neglected Discipline of the *Church*.

The Imperfections of my Pen will, I hope, tempt One that is abler to do this useful Subject Justice : In the mean time, how insignificant soever this Performance may appear, yet if it profits but One of those, for whom our blessed Saviour shed his Blood, I am satisfy'd, and perswade my self, *it is infinitely better to do good to one Soul, than vainly to please ten Thousand.*

May the Lord support You under the Weakness and Decays

Epistle Dedicatory.

cays of Your Age, and add to
Your Days for the Good of
his Church; and, finally, that
He whose Work You so faith-
fully perform here, may
Crown You with an eternal
Weight of Glory hereafter,
is the Prayer of, my LORD,

Your LORDSHIPS,

Obliged and most Obedient

Humble Servant,

E. SAUNDERS.

28 MR 59

The PREFACE.

To Parents and Masters of Families, particularly to those of the Parish of Blockley in Worcester-shire.

SIRS,

IT is a Matter of the tenderest Concernment and Pity to serious Christians, to see the Endeavours of a Church so remarkably Evangelical in her Doctrines, so fruitless and ineffectual to reform her Morals. To *abound in Knowledge, and exceed in Vices*, are lamentable Characters of Reformation, and such as will distinguish us with little comfort or advantage from gross Idolaters and Pagans, if we consider that our Knowledge will but enhance such Guilts, as their Ignorance may extenuate. 'Tis true, it may be there are not many that reflect how liable they are to this sore Conviction, but this is no Argument of Innocence, for the more senseless, the more dangerous our Condition, it being the dead symptom of reprobate Impiety, while

b 3

flushd

The Preface.

flusht with success never to reflect upon its fatal Consequences.

The Causes of this sinful Inundation are (I know) ordinarily imputed to some particular *Orders*, and in a great measure (I fear) very justly; therefore, to remove these *woful Offences*, it were well if our zealous Admirers of Novelties might be convinc'd how necessary they are (by violating the Rules of Conformity, and Church Discipline, and by the Diversity of their Opinions) to introduce Scepticism and Prophaneness; or, that others no less criminal might be perswaded that the *Remissness* and *Neglects* of *Authority* and *Functions* do *undermine* the Intentions, and *discredit* the Efficacy of *Law* and *Gospel*; and yet it is probable there are some of those, who make the loudest *Invectives* against these Things, could they look besides the *Perspectives* of *Self-love*, and the *Infatuations* of *Sin*, that might perceive themselves as deeply concern'd as any of the former in defeating the blessed Ends of our Religion: For the Poyson of some
Mens

The Preface.

Mens Dissoluteness (altho' they are in no publick Authority to exaggerate it) spreads faster, and infects a whole Parish abundantly sooner than the Skill of the ablest Divines can reclaim them.

By this Means as our Divisions are fomented and widen'd by an inveterate Party, that will never have done revenging the Pains we have been at to unveil their Superstitions: so the Irresolution and Lethargy of many that watch over us, is deriv'd too often from the ill Success of their Labours; they are thwarted by those that are incorrigible, and above Reason and Law, (unless they'll be their own Judges) and when *Vice* can appear with *Prerogative* or *Privilege*, 'tis easy to account how it should bear down all before it, how the Multitude come to strike in with them, and to think *Prophaneness* a kind of *Duty*, and how the Watchmen become against their Duty despondent, and too compliant to the violence of the stream.

In the wisest Politics (we are told) that Vertue was the chief Delight and

The Preface.

Entertainment of their leading Persons, and to this they ow'd their Eminency. The *Jewish Sanhedrim*, the *Athenian Areopagites*, the *Spartan Eldership*, and the *Roman Senate*, were the noted Persons of Wealth and Honour in their respective Countries, who were without controversy the most illustrious amongst them for Morality and Goodness ; neither could they truly avoid it, without incurring the base Imputations of transgressing their own most solemn Sanctions. Therefore we seldom read that Riches made them lawless, or that their Might and Greatness tempted them to despise the Ordinances they liv'd under, whether sacred or human, except it was upon their approaching Ruin, for then indeed we hear of their being *Sadducees* and *Epicures*, *Atheists* and *Libertines* every where : So that they no sooner had abandon'd Vertue, but they forfeited their Religion, their Laws, and the Liberty of their Country. Hence Morality was always in the highest repute with Men of Sense and Wisdom,
and

The Preface.

and Vice was no less scorn'd, as the base Companion of the slavish and ignorant; for thus the *Penestæ* of *Thessaly*, *Pericæi* of *Creet*, *Ideots* of *Athens*, *Heilots* of *Lacedemon*, and our *Saxon Villains*, were proper Denominations as for *vulgar*, so for *vicious* People. Now while Debauchery was thus condemn'd to the Abje&t and Ignoble, it was a Matter not of Imitation, but Abhorrence, whereas if it comes in credit with the *Great*, we may be sure that *Sinners* of *Quality* will never want Profelytes.

'Tis too grating to proceed, I am sorry there is occasion of saying so much upon this Topick; but Characters of this nature are so very swaying, even amongst our smaller Assemblies, that they can't be over-look'd without just Imputations of Stupidity. Our Ministerial Labours would hardly be thus void of Impressions, were they not so frequently countermin'd by Parochial Superiors or House-keepers; for what good can a *Sunday's* Lecture do to those, who are govern'd by another

The Preface.

other sort of Wisdom throughout the Week? Is it likely a People should take up with their despis'd Pastor's difficulties of Self-denials, and striving for the *strait-gate*, while their Parents and Masters are leading another way that is wide and easy, and far more agreeable to Flesh and Blood? Or can their listless and short Attendance to the service of the Temple, bear up against the Infection of the daily Prophaneness and ill Examples at home? Or (which will be objected) is it in the power of the Clergy's private Conference or Reproof to remedy this Defection? For tho' the Apostles *taught their flocks publickly, and from house to house*, Act. 20. 20. whence our Reformers did wisely provide in the Sponsions at Ordination, 'That Priests be
Bish. Burnet's Hist. of Ref. B. 1. P. 145. 'engag'd to use publick
'and private Monitions,
'as well to the Sick as the Whole with-
'in their Cures, as need shall require,
'and Occasion shall be given: Yet alas, to that Pass is Christianity now arriv'd, that kind and religious Admonitions
of

The Preface.

of this Nature, are interpreted unpar-
donable and stigmatizing Affronts,
they are found, not to soften but exas-
perate Delinquents, and are thought
proper Remedies for none but those
that want them least, dying Persons that
quit the Stage and are parting to ano-
ther World. And the reason is plain, it
is because they have not Discipline to se-
cond their Reproof. By this means Dis-
fuetude and Discouragement, a sinful
neglect or fear of disobliging Criminals
of the one side, with Impatience, Pride,
stubborn Resentments of the other,
have concurr'd to cancel and make
void a most excellent Ordinance. Yet
so close is the ill Consequence of fore-
going so necessary a Charge, that
Sinners themselves will upbraid the
Neglect at the same time they perse-
cute the Fidelity of their Pastors. It
is this that hath enliven'd my present
Enterprize, when the froward and
secure can't away with the Ceremo-
nies of Audience and Admission, they
may yet vouchsafe to read a Christian
Monitor, and if by any way, a mute or

The Preface.

a living Language, I may edify their Knowledge, then *Whither they will hear or will forbear*, I discharge a point of Conscience, and *their blood be upon their own heads*.

I hop'd to find a Manual upon this Occasion from a better Hand, many reformed Divines having already particularly writ upon it. *viz. Mr. Perkins, Bp. Hall, Dod, Gouge, Baxter, &c.* And it is accidentally treated of in general Discourses, as in Bp. *Andrew's Catechetical Lectures*, *Downham's Guide to Godliness*, The excellent *Whole Duty of Man*, *Crellius's Ethicks*, *Dr. Scot's Christian Life*, *Dr. Goodman's Old Religion*, and lastly, in the late Arch-Bp. *Tillotson's Sermons*. Some of these have attested their Excellence, beyond the Reach of Envy, and far be it from me that I should vainly disparage any of the Rest, for tho' in some the Office is but transiently touch'd upon, in others consisting barely of Textual Applications, in others of Casuistical Discourses: yet we must hope that the very meanest hath been serviceable in some Measure to
the

The Preface.

the Good of Souls: But what is most desir'd, few have condescended to be bound up for popular Use, and fewer of being particular upon the Office of a Family Governour: For certainly the ready and compendious Way to make a House religious is to make the Head of it so. When his Motions are regular the rest like Machines will conform of Course. So that to instruct him (if he is prevail'd upon to do his Duty) is to instruct all that are under him, but to attempt the Recovery of the Members without the governing Part, is mostly to as little purpose as some Peoples Education, who are at much greater Expence and Trouble to bring the Feet and the Gestures within Rules, than to improve the Defects of the Brain. Since then it must be allow'd, that it is not Reason or Exhortation alone that can work upon the Unthinking, but that Authority and the concurrent Use of other Means must go along, 'tis forlorn Hopes to expect that any Oeconomical Directions should prove efficacious or perswasive (however digested)

till

The Preface.

till our Leaders set the Example and give them Countenance. And seeing their Regard hereunto is so manifestly attended with Interest and Satisfaction, that a dutiful Submission, Industry and Fidelity are the Effects of good Discipline ; it is truly marvelous to conceive how any Governour should be so much an Enemy to his own Interest, or so fond of Ruin, as to suffer the Growth of Impiety among his People, any more than the kindling of a Fire in his Roof. For how repugnant soever it appears to modern Tenents, Religion (as *Orosius* has anciently prov'd) is the best Security of Government. Nay, it is no less impossible (as *Plutarch* averrs) to build a City without Foundations, than govern it without Religion. And maugre all the envious Imputations of popular Harangues against it, it has been rationally evinc'd to strengthen and not emasculate the Vigour of a People, and beyond Dispute, to insure the firmest Tyes of Allegiance, there being no Stratagems of Policy to bind the Conscience like the Authority of the

The Preface.

the Divine Power, which asserts Magistrates as God's Ministers. Hence the King of *Phrygia's* Experience seldom fails, That Religion is a better Guard than the capricious *Just. Hist. lib. 2.* Force of Troops and Arms. In a word, to use *Casus's* Expression, it is the same to regulate a Society, that a Soul is to actuate a Body : All which is very evident from that good and sincere Conversation it proposes to our observance : And upon this Score, methinks, Religion deserves a more venerable Deference than is acknowledged in the current Maxims of late Ages.

What Pity is it to find so wide and incongruous a Difference between Heathens and Christians in Considerations of this Nature : For, the learned *P. Ramus* observes, that *Minos, Lycurgus, Phaleas, Plato*, with others, the most eminent Heathen Politicians and Legislators aim'd at nothing more than the Regulation of Manners and the Encouragement of Piety, as the great Foundation of Social Vertues. But how far from this are the governing Systems
of

The Preface.

of *Machiavel*, *Hobbs* and of that wretched Strain of their Disciples, who, to the Scandal of Honesty and Religion are so fondly cherish'd among us. The downright Policy of the *Gentiles* was wholly engag'd in the Extirpation of Vice, and never asham'd nor afraid to appear in the Defense of Divine Worship and Morality : Whereas, the refin'd Doctrine of our *Machiavelian* Reformers is to suggest Incroachment, Tyranny, Dissimulation, and the setting up of Factions. Again, among the Former, it was expected that Governours should themselves live by the same Laws by which they rul'd their Inferiors. The Magistrate is the *Re-*
cic. Off. lib. 2. presentative of the City (says *Tully*) and he must be such that his Subjects should be acted by his Conversation. And, that Republick is only happy (says the Oracle of the Philo-
Arist. Pol. lib. 1. c. 8. sopher) where Authority is under the Managery of Vertue. Hence the *Athenians* admitted
Petit. de leg. Att. none to be Magistrates, without Testimonials of their good Behaviour

The Preface.

haviour for some Years before. And hence some Eastern Nations *Burn. Archaeol.* elected their Judges and Rulers from the Colleges of their Philosophers; distinguishing, not the Great, nor the Wealthy, but the Just to bear Rule, that liv'd according to the Laws themselves, and were likely to act above Fear or Favour, in obliging others to do so to. So far they were (tho' Infidels) from asserting Hypocrisy (as some have done) and false Appearances as commendable governing Faculties.

And further, The Reality of their Principles is legible in their diligent Application for suppressing Immoralities, in which they were not content to act superficially by proposing good Things in Generals, but descended to apply their Laws and Morals, in enforcing them upon private Families and Persons, which was the only Means of rendring them successful.

'For a Common-wealth (says *Halicanassaus* and *Quintilian*) *Ærod. de Jure Patr.*

'is a Collection of private Houses into one Polity; therefore he that will
(c) rightly

The Preface.

‘ rightly govern a City or State, and
‘ will purge it of Lasciviousness, Luxu-
‘ ry and other ill Practices, must first
‘ provide for Domestick Discipline, for
‘ if he makes them modest, continent
‘ and obedient at Home, they will ap-
‘ pear publickly with the same good
‘ Manners, and vertuous Dispositions;
‘ for by coming abroad they change
‘ their Residence, and not their Morals:
‘ Therefore these Houses where the
‘ Reins of Government are slackly held,
‘ and Discipline is neglected, are the
‘ common Nurseries of Treachery,
‘ Murders, Rapines, Adulteries and in-
‘ deed of all manner of Impieties. The
wisest among the Heathens were so sen-
sible of this, that they thought it well
worth their Labour, to study particular
Instructions to this Purpose. ’Tis well
known how largely *Plato* and *Aristotle*,
the one in his *Laws*, the other in his
Politicks, propose Directions for the
Conduct of private Families; *Xenophon*
(to use *Tully*’s Character) writ a learned
Tract of *Oeconomicks*; and *Cato* major
communicated very useful Directions to
the

The Preface.

the same Occasion. Again, there are excellent Precepts of this Nature delivered by *Plutarch* in his Rules of Education, and *Cicero* in his *Offices*. And, in fine, that Institutions of this kind are worthy the most serious Thoughts, appears from the Allowance they have in the incomparable Writings of the sacred Pen-men, *Solomon* and *Syracides*.

Nay, and if we look among those People whom some have call'd Barbarous, yet I believe it will be difficult to find any establish'd Government so Barbarous, as was not particularly mindful 'of seeing the Observance of household Discipline and Religion. Thus of the ancient *Germans* (says *Tacitus*) while they were reputed wild and savage, they were nevertheless punctual both in publick and private Acts of Divine Worship; for he particularly mentions both, that as in publick the Order of the Priests ministr'd in Divine Service, so at Home the Father of the Family. And if we look among the re-

Si publice consulatur Sacerdos Civitatis, sin privatim Pater-familias precatus Deos, &c. Tacit. de Mor. Ger.

The Preface.

most *Indians* in the *East* we are told, the chief of *Confutius's* Institutions was to teach men how to live well, and how to govern well, how Parents, Masters and Magistrates should rule, and Children, Servants and Subjects should obey. Another

Sr. Will. Temple's Miscel. Pt. 2. p. 182.

tells us of the *Tonquinese*, that in their private Houses, and in their best Rooms they have an Altar set with two Incense Pots upon it; and that there is no House among them without an Altar to offer Sacrifice. But, the Laws of *Oeconomy*

Sr. Will. Temple's Miscel. pt. 2. p. 210.

were no where so express as in the Institutions of *Mango Copac*, 'Who, thro'out the Empire of *Peru*, for the Regulation of Families ordained *Decurio's*, one over every ten Families, another over fifty, a third over a hundred, a fourth over five hundred, and a fifth over a thousand. This last was called *Curaca* or Governour: Every *Decurio* was a Censor, a Patron, a Judge, or Arbitrator in small Controversies among these under his Charge; they took care

The Preface.

care that every one cloath'd himself,
labour'd and liv'd according to the
Orders given them by their *Incas* [or
Lawgivers] among which one was,
That none who could work should be
idle, more than to rest after Labour,
and that none who could not work,
by Age, Sickness or Invalidity, should
want, but be maintain'd by the
others Pains. These were so much
observ'd, that in the whole Empire of
Peru, and during the Race of the
Inca Kings, no Beggar was ever found,
and no Woman ever so much as went
to see a Neighbour, but with their
Work in their Hands, which they fol-
lowed all the time the Visit lasted.—
Idleness sentenc'd by the *Decurio's*,
was punish'd by so many Stripes in
publick, and the Disgrace was more
sensible than the Pain.— Every *Decu-*
rio that conceal'd any Crime of those
under his Charge above a Day and a
Night, became guilty of it, and lia-
ble to the same Punishment, &c. Thus
by the divine Wisdom of their Kings,
(which were the true Fathers of their

The Preface.

Country) the whole Empire was manag'd as one Family. All like his Children were taken care of, none wanted, and none were idle; which justly recommends them a Pattern, not unworthy the Imitation of the wisest Nations of the World. And

I urge this because that with whatever Advantages our Government is distinguish'd, yet Provisions of this kind, particularly to require Childrens Education, and to see that Housholders discipline their Families, seem to be some of the *Desiderata's* to accomplish our Constitution; which I hope will be seriously thought of by those noble Patriots, who now venture to stem the Tide, and boldly to set forward a Reformation of Manners amidst the most daring and insolent Impieties. 'There are several ways (says a great Divine)

Tillotson's Serm. of Education. 'of reforming the World, 'as the Laws of the Civil 'Magistrate, Publick Preaching, &c. 'but the most hopeful is Education, this 'may be an effectual prevention of 'Evil, whereas the others are but Remedies

The Preface.

‘medies that suppose the neglect of it. With him another learned Divine concurs, ‘That he who would reform the ‘World to purpose, must begin in training up of Youth, yet I hum-
Stidingsfleet’s First Ch. to the Clergy.
bly conceive that this will never be duly prosecuted, without recourse again to the Inspection of the Civil Power, which should use proper Methods to enforce it. To this end, if without a brand of Innovation I may offer my Thoughts, I think our Schools would be infinitely more beneficial, if they would allow more frequent applications to inculcate Moral Principles, and so far especially as they are concern’d in the Education of the Trading and Labouring part of the World; that Pains which is now spent about *Concord* and *Construction*, were with equal diligence bestow’d to teach them the value of being *honest, sober, true* and *obedient* to the Laws. It is Knowledge without Vertue, that has abus’d the World with so many Villanies; and of what use is Learning (any further than writing and reading their Mother

The Preface.

Tongue) to ordinary Vocations? whatsoever exceeds is useless, or it makes them pragmatistical. In short, it will much more commend the goodness of their Breeding, that they have learnt to *Speak Truth* rather than *Latin*, and that they are more knowing and exact in the Rules of *Justice*, than the Distinction of *Languages*.

In the next place as to this necessary part of Education, there is nothing that will so distinguish the Prudence of any State, as a general Provision, that all the Youth of their Dominion may partake of it, and that none be depriv'd thro' the Neglects, Impiety, or Poverty of their Parents, of an useful Education, that is, of being taught to live honest, and to take pains while they are young. And the means to effect this, is to inure them betimes, as well to the *Work-house* as the *School*; to which end it is to be wish'd there were Parochial Endowments of this sort, for the ready use and application of all. By such Foundations the proper Genius of Youth might be truly known

The Preface.

known, that so Learning might be preserv'd for the quickest Parts, and the Unlearn'd render'd more useful, which would make way for a better Reformation in the future Age, than can be expected in the present. Till something of this Nature be accomplish'd, together with a severe Execution of the Laws upon prophane and stubborn Sinners, we shall still complain, but never remove our Grievances: Our Streets will ever be annoy'd with idle People and abusive Children, bred up to neither Industry nor Principles, but only to maintain a succession of infidel begging Wanderers; and the Church will still groan under the afflicting Calamity of having innumerable Families within her bosom as ignorant as the wildest *Indians*, and as prophane as the lewdest *Epicures*. Now

If the Care of these things is too burdensom for the number of our Magistrates, or the Drudgery beneath their Quality, it should then seem no unreasonable Condescension, that the same Persons who are authoriz'd to admonish

The Preface.

monish and rebuke, (at least where no other Magistrates reside) were likewise empower'd to punish the openly Scandalous and Immoral. It is by countenancing Religion by such an Authority over Misdemeanors, that the *Tumultuary Scotish* Institution hath gain'd ground, and insinuated it self into popular Credit and Esteem: For on every Sunday, when the Office of the Day is over, they have a *Kirk Session*, the Minister, with a number of his Congregation elected to that end, are authoriz'd to meet and take Cognisance, and to punish all Offenders the foregoing Week. Now altho' by this they don't upbraid our want of wiser Laws, they yet reproach the want of Execution, and make their advantage of our Neglects to restore the more *Primitive and Christian Discipline*; w^{ch} our pious Reformers intended, but which ever since without any further Progress we have been contented once a Year to wish for in our *Ashwednesdays Office*. If this were accomplish'd, our Adversaries would be asham'd of their malicious

The Preface.

cious Calumnies, for we should be above the Reproach of having the solemn Obligations both of our Laws and Precepts so commonly treated with Neglect and Scorn : For Religion, when duly seconded, doth abundantly recompence the Kindness she receives, as by promoting our Spiritual Interest, so by diligently asserting of Obedience to her Protecting Powers, and by disposing Mens Minds to be active in what is conducing to their Welfare. To this purpose it is surprizing (says an ancient Historian) to observe how much the *Jews* advanc'd and prosper'd by the prudent Conduct of keeping Union between Magistracy and Religion ; whereas when these mighty Powers are not only dis-joyn'd, but sour'd thro' groundless Fears and Jealousies, they utterly lose the Advantages they should mutually derive and bestow for the common Good ; necessary Sanctions will be slowly enacted or never executed, and one would think, that the

Po-

Hic mos apud Judeos fuit ut eosdem & Reges & Sacerdotes haberent, quorum Justitia religione permixta incredibile quantum coalescere. Just. Hist. l. 36.

The Preface.

Politick (as well as all other) Constitutions when thus distemper'd in the Vital parts, should necessarily decay and die: But I hope the Happiness of our State will never come within the reach of such ill Symptoms; however as the Case stands, and considering the growth of Wickedness, so much must be acknowledg'd, either that our Laws are defective, or that we experience the truth of that irrefragable Maxim, *That good Rulers are more efficacious than good Laws*, that the one are living, and the other but dead Prescriptions.

Things of this kind in the beginning of the Reformation, were it seems more heartily thought of: *Bucer* Zealously represented it to *K. Edward* the Sixth, That an Inundation of Prophaneness had over-spread the Land; hereupon the pious King was as forward to think of Expedients for removing it. Amongst the good Laws he design'd, the one was a Rule of *Church Discipline for the Censuring of ill Livers*, another was to provide for the *Education of Children*. Upon this
Head

*K. Edw. VI.
Memor.*

The Preface.

Head *Bucer* also propos'd *Catechisms* on Sundays and Holidays as very expedient. Again, the King by his Royal Injunctions, commanded the Clergy to charge Parents and Householders to teach their

See Mr. *Dodwell's*
Letters, P. 97. N. 27.

Children and Servants the *Lord's Prayer* and the *Creed*, (that is the Principles of Religion) as they were bound by the Law of God, and in Conscience to do. And *Cranmer* in his *Articles of Visitation*, further requir'd Fathers and Mothers, Masters and Governors of Youth, to bring them up in some Vertuous Study or Occupation. To proceed for the Credit of a declining Party, *Q. Mary* of the other side strictly charg'd [*Burner's Hist. Ref.* to 1553.] every Citizen of *London* to take Care of all that belong'd to him, and to see that they went to their Parish-Church, and kept the Peace. How much we are in want of such Sanctions at this time, need not be demonstrated; for to use the Words of a great Man, [*Burn. Hist. Ref.* Pt. 2.] 'It is a thing that well deserves the Consultations of our Governours, and

of

The Preface.

‘ of the two Houses of Parliament; for
‘ it can’t be deny’d, that Vice and Im-
‘ morality, together with much Impie-
‘ ty, have over-run the Nation; and
‘ tho’ the Charge of this is commonly
‘ laid to the Clergy, who certainly in
‘ too many Places have been wanting to
‘ their Duty, yet on the other hand
‘ they have so little Power, or none at
‘ all, to censure the most publick Sins,
‘ that the Blame of this great Defect
‘ ought to lie more universally on the
‘ whole Body of the Nation, who have
‘ not made effectual Provision for the
‘ restraining of Vice, and making ill
‘ Men asham’d of their ways. For
while there is no Power to arm them,
what is one in a Parish, it may be one
among four or five Hundreds, some-
times so many Thousands, to regulate
the Lives of so many? especially (as
it often happens) if they are inveterate-
ly prejudic’d against him? Could they
work Miracles indeed, something ex-
traordinary might be expected; but in
the Circumstances they are in, what
will the best Preaching signify among
those,

The Preface.

those, who either are not at leisure to hear, or resolv'd to hear with prejudic'd designs of exposing Godliness.

But one Sentence with Authority, has more weight than whole Volumes of Sermons; the success of the one beyond the other is so manifest, that I scarce ever knew the abridg'd Power even of the poorest Parent or Master so insignificant, if he were Vertuous, but that generally his whole Family might for their civil Behaviour be easily distinguish'd above their Neighbours. And as to the Publick Power, when Magistrates are pleas'd to exert it, it must be acknowledg'd, That with one Warrant they can work a more visible Reformation, than may be effected by some Hundreds of Sermons upon some People. So much difference there is between *intreating* and *commanding* Men to forsake their Vices; so impotent is Perswasion against Interest, Lust, or ill Habits, and so *much* Good can Authority do with so *little* Pains. From all this it appears, that we cannot reasonably hope
for

The Preface.

for a Reformation, till Persons of Authority become sensible of their Obligations, to strike in with the Clergy, with whom they must be jointly responsible for the Loss of Souls : For both are God's Ministers, and there is an Woe as certain to the one if *he holdeth the Sword in vain*, as to the other if *he preacheth not the Gospel of our Lord*. And to sum up all, If ever the decay'd Spirits of *Religion* will be again reviv'd, if ever Probity or good Manners will be duly propagated, if ever the Labours of the Clergy will have a successful Influence upon their Auditories, and if ever the Nation will flourish by the Services of honest and pious Subjects, it must be atchiev'd by the happy Conjunction and good Influence of Governours ; and even Parents and Masters must act their parts, and lay the Corner-stone of this excellent Structure, by infusing Principles to those that belong to them, and by exercising Religion in their Houses, and so give their Helping-hand to cultivate the Lord's Vineyard.

Introduction.

CHAP. I.

JOSH. XXIV. 15.

—I and my house will serve the Lord.

THE Holy Ghost, in Scripture, frequently proposes the Rules of Morality, with the Measures of Right and Wrong, by the vertuous Actions of approved Men: To the Subject we are upon there cannot be a more apposite Example of a Good Governour, either for the House or the State, than this of *Joshua*. He manag'd his Trust to the Glory of the Almighty, to their Comfort who were committed to his Care, and to the blessed Attainment of his own Salvation. And to these Purposes were all his Measures directed ; for he train'd them up in Religion, requir'd their Obedience to the Divine Law, reprov'd their Backslidings, encourag'd the Upright, inflicted exemplary Punishments upon the Impious

P. B. 36.

and

Ja.

and Perverse ; and (which was much more to be regarded) made himself a Venerable Pattern of Good Works.

2. It is under such Governours, and only such, that Probity and Religion can successfully have their design, for Rulers are the common Standards of other Mens Practices, whatever they exemplifie the rest will copy; especially while there are so great Divisions of Mankind, who borrow their Rules of Living, not from *Reason* but *Examples*, and think it no less fashionable to appear in the *Morals*, than the *Dresses* of their Masters. Therefore where Reformation is intended, every Governing Station requires a steddy Soul, that is not to be bias'd or allur'd by Threats or Promises ; a Resolution that pre-emptorily determines never to give way to Impiety, however prosperous, flourishing, and common ; nor of being seduc'd by any Apostatizing Degeneracy, however Catholic ; nor of being frightened out of the safe (tho' rugged) Paths of Vertue, by the violent Abuses and Oppression, which often persecute and martyr Truth and Innocence. In a word, that will not Idolatrously prostitute it self, with the Worldlings, to *Mammon*, *Astaroth* and *Mammuz*, Wealth, Honour and Lust, or comply to any thing at the expence of Duty and Conscience ; but will stedfastly keep an eye to the doing of those

those things, that will make up his Accounts in the Kingdom of Spirits.

3. This is the Character of every one that is in earnest with his Creed, and the hopes of Eternity, whatever Station he is in, publick or private; he will vigorously exert his power to carry on the Interest of Souls. Nay, tho' his Authority be abridg'd, and that he falls among a Generation of *Sodomites*, who will condemn his Piety, and reject his Reproofs; yet like a *Lot* or *Joshua*, he will expel the Infection from his own House, he will not think Vertue less venerable, because it is despis'd, nor Vice less sinful or destructive, because of its numerous Votaries: So that however abandon'd Piety is abroad, she shall be still cherish'd under his Roof. Within so narrow a District, upon a just Behaviour, he may confide in the advantage of his Power, to constrain the Refractory to their Duty, his Authority may be always present to check their Debauchery, and to command their attendance on holy Ordinances with a just and regular Behaviour.

4. This is so much every Man's Duty, who has the Care of a Family, that he can never answer the Testimony of a good Conscience either to God or Mankind, if he neglects it. For he deprives the one of the Glory, and the other of the Use and Advantages accruing from a well-manag'd and

pious Household. Such an one should be treated as the common Enemy of Society, as one that lives in contempt of Laws, humane and divine, and raises a Generation to follow him. He is dangerous in the lowest Station, and the mischief will yet rise higher in proportion to his Power. For this cause, the Divine Law provides, that a Man must *rule his children and his own house well*, before he be admitted to the lowest degree of the Ministry. Parity of Reason presses the same Obligation upon Civil Powers, it being not only uncomely, but unjust, that the Government of a City or Country should be trusted to such, who give no proof of Prudence or Discretion within the Walls of their Dwellings. But that I may with the greater perspicuity set forth the Interest and Duty of Ruling a Family uprightly, I will reduce the Discourse I intend under these two General Propositions. *First*, That Parents and Masters of Families are under strict and peculiar Obligations, of being honest and religious in their own Persons, that their Conversation may be exemplary to the People under their care. *Secondly*, That they are oblig'd to bring up and govern the Members of their respective Families according to the Rules of Morality and Religion.

C H A P. II.

That Governours, and Masters of Families, ought to make their Lives exemplary to others.

5. **I**N pursuance of the Propositions I laid down in the foregoing Chapter, the first thing to be done, is to lay down some Considerations, to evince the peculiar and strict Obligations, that Domestick Rulers are under, of being Regular in their own Persons. Sobriety and good Behaviour are things requir'd of them, not only for their own, but also for their Families sake; for I need not tell you, that the keeping of the Commandments is every Man's Duty that would save his Soul, but yet this is more strictly expected from those Persons, whose Piety doth any ways contribute to the Salvation of others. And this is the case of all Superiors; their Vertues or Vices have generally the influence to reform or corrupt their Inferiors.

6. Therefore in the first place, their Superiority or Precedence obliges them to confine themselves to what is edifying and imitable in all their Actions. The harmony of Nature doth bespeak as much, for we see that

the wise Author of the World, in establishing the Oeconomy of it, has dispos'd his Creatures according to the Dignity of their Nature in certain Degrees above each other. And it is very rational to believe, that they were not thus dispos'd only for Management sake, or barely for mutual Subserviency, but with this further design for rational Creatures, that the higher Degrees might be a Rule to their Inferiors how to serve God, and that the excellency of the nobler Stations might still enliven in them a religious Emulation of aspiring, at least of imitating the Perfection of Superiors. Thus could we take a view of the Celestial Regions, where the holy Angels are distinguish'd by their several Orders, Seraphims, Cherubims, Thrones, Dominions, Principalities, Powers, Vertues, &c. who have not fallen from their first Station, but still *execute the commands of the great God, and hearken to the voice of his word*, we should find that this blessed harmony is there yet preserved, that they keep a right use of Superiority, that as they are all transported in expressing the Divine Glory and Goodness; so the Zeal and Devotion of the most enlarg'd Capacities among them, is closely follow'd by all inferior Orders. How happy would Mankind be, how might we repair the dissolute World to a kind of Paradise again, if we would prescribe our
selves

ſelves unanimoſly this Angelical Method, by ſetting one the other mutual Encouragements in the exerciſe of Vertue! Again, ſince the glorify'd Spirits (as is highly probable) are diſtinguiſhable into their reſpective Degrees, only by their exalted Faculties of ſerving God, why then is it not as rational to conclude, that the ſeveral Orders of Mankind ſhould aſſert their Quality, by the luſtre of their exemplary Goodneſs? and that they who were advanc'd to Honour and Power under God and Chriſt over their Brethren, ſhould ſo far exceed them in Holineſs, as they are above them in Dignity of Station.

7. There is yet a more illuſtrious Pattern for our Emulation, that of the Son of God, who being the bright Image of his Father, did by his Converſation among Men, ſhew wherein the glory of the Governour of the World doth conſiſt, namely in Purity, Innocence, in doing good to the Souls of Sinners; and in raiſing Mens Morals above the Corruptions of this Earthly World, to be truly Spiritual and Divine. This is the Province (as we may learn by him) of a tender Father and a good Shepherd, that regards the welfare of his Flock. And ſeeing there is ſo excellent a Copy ſent us from the ſovereign Ruler of Angels and Men, with what a Seraphick Devotion ſhould we en-

deavour to transcribe and improve upon it? for in him perfect Vertue was in conjunction with the greatest Authority, which should still remember us, that the greater our Authority is, the more conspicuous our Goodness should be.

8. If Persons of Honour and Quality were every where thus Religiously affected, how wonderful, how happy a change would it work in the World? and how far more powerful would it be to restore poor forsaken Vertue, and decay'd Christian Piety to their ancient Reputation and Splendour, than thousands of Sermons and elaborate Divine Exhortations? For when the Vertues of the great shine (like the Sun in the Firmament, that enlightens the lesser Stars) they will by a secret energy kindly inspire Morality into those about them; hereby every good Ruler's Life will be a continual Sermon, and that illustrated and forc'd with abundantly more Charms than the most pathetic Discourses of a Pulpit. Thus at the first propagation of the sacred Gospel, the poor Apostles could not without difficulty (notwithstanding their working Miracles) convert single Families, yet when it was embrac'd by Kings and Emperors, they did of course draw whole Kingdoms after them. The case is still the same with the Multitude; to them the upright Conversations of the

Great

Great and Wealthy, are generally the most perswasive Arguments to Goodness, and their Vices and Corruption the most epidemical Allurement to Sin. By the former, they may do God good Service, in bringing many Souls to Heaven : by the latter they are as useful to Satan, in seducing many to Hell ; which will one day be no inconsiderable accession to their Happiness in the one, or no light aggravation to their Anguish and Confusion in the other. If to Happiness, they will be attended by an Heavenly Host of glorify'd Saints, that will ever extol their exemplary Piety that was propitious to lead them thither. But if they sink to Misery, Sinners of Quality (like *Lucifer*) will draw their retinue thither also ; for there their once sinful Attendants upon Earth, will become a Crew of damned Fiends and lashing Furies, perpetually to haunt them, and to improve their Torments, and to upbraid them for that exemplary Wickedness which was necessary to their Perdition. Now, if either a sense of gratitude for God's increase of Riches and Honour, if his gracious Promises that we shall *cover a multitude of sins*, for converting Sinners from the evil of their way, if the rewards of Eternal Life for delivering Souls from death, or if the dreadful and aggravated Vengeance denounc'd in particular against those who by *violating the*
com.

commandments, teach others to do so, that is, whose ill Practices are a Gulph to keep out others as well as themselves from Heaven; I say, if these Reflections have any thing of Rhetorick or weight to move us, then is it highly necessary that all the leading Members (as being most concern'd in these Considerations) of all Communities, publick or private, Kingdoms or Domestick Families, should be diligently circumspect over their Behaviour, in approving themselves publick Examples of Probity, thereby to promote Piety, and secure their own Salvation; that there be no reason to complain with the Prophet Jer. 5. 5. of the great men who have known the way of the Lord and the judgment of their God, that they should yet be so impious as to break his bonds or burst his yoke. Again,

9. A grave and prudent Carriage is expected from Governours and Masters, because they are the Elders of their Household; for *Days should speak, and multitude of years should shew wisdom*, Job 32. 7. In St. Paul more expressely; *The aged men must be sober, grave, temperate, sound in faith, charity, patience*, Tit. 2. 2. which briefly implies, that in all things they must be an Ensample of good Works, and adjust their Lives and Actions as warrantable and good for younger Years to imitate and follow. 'Twas the character

racter of an excellent Elderly *Spartan*, that he affected a long Beard purely to mind him of his good behaviour. And verily there are many unutterable moving Charms and Graces in the pious Carriage of the Aged. The Son of *Syrach* is in a transport upon them, *Eccl. 25. Oh how comely a thing is judgment for gray hairs, and for ancient men to know counsel! How comely is their wisdom! much experience is the crown of old men, and the fear of God is their glory.* Now, if our Aged and Gray-hairs would thus adorn themselves with that Vertue and Sobriety which so well becomes them; it would not only secure them that Respect and Veneration, which are the Priviledges of their Age, but be a very powerful restraint to all wild and youthful Extravagancies. Their Presence every where, like that of the *Roman* Censors, and *Lacedemonian* Elders, would stifle Immorality and Looseness, by a dread of the Ignominy of their severe Reproofs, and inspire Life and Vigour, to any the most languid pious Inclinations, to exert some good and commendable Actions, if not for Vertue's sake, yet for obtaining Applause and Reputation among the Grave and Elderly. But

If the Men of Years and Understanding will be loose and extravagant, if they who have seen so much the folly of Sin, who
totter

totter over their Graves, and whose decay'd Houses of Clay give them continual remembrances of their sudden departure to another World; yet I say, if they are still in love with the folly and vanity of this; what greater encouragement than this to youthful Debauchery, or what warmer security to a settled Contempt of Religion? for if it will not make them think their Vices commendable, upon the trust and experience of their ancient Leaders, it will at least be apt to sink them into practical Atheism, in rendering them regardless of future Rewards, by seeing old Men confidently carry their burden of Iniquity to the other World, as being vicious and impenitent upon the brinks of the Grave, and at the gates of Eternal Judgment; by which most shameful and inveterate Dissoluteness, they don't only incur a double portion of Vengeance, for bolstering and countenancing the profligate Impieties of the younger sort, but make themselves the scorn and contempt of all they converse with. How pitiable is it to see the Experience of a wrinkled Visage in love with boyish Vanities, and Venerable Gray-hairs prostituted to the drudgery of Vice! alas, this is it in the Prophet's Language, *Isa. 3. 5. that makes the child behave himself proudly against the ancient, and the base against the honourable.*

10. Further it may be reasonably presum'd of Parents and Masters, that they are not only more Elderly, but that by reason of their Age and other advantages, they may have a clearer understanding of their Duty towards God and Man, than the rest of the Family : and being thus presum'd of an Age and Knowledge to oversee childish things, the word of God refers us unto them for Admonition and Advice, *Deut. 32. 7. Ask thy father and he will tell thee, and thy elders and they will shew thee.* Parents are also charg'd to cultivate their Children in the holy Law, which supposeth them so well seen and learned in it, as to be capable of giving sound and wholesome Instructions. Therefore as they are, or should be more eminently endow'd, in necessary saving Knowledge, than the Inferiours of the Household, so should they illustrate the same in good Works, and outvie them in Practice, as well as Understanding ; unless they will rashly subject themselves to the fate of the rebellious Servant, *who knew his masters will and did it not.* But whatever their State is, if sinful they run their Families into inevitable dangers ; their Ignorance is pernicious, because it will misguide them, their wicked Behaviour because it will ensnare them ; and, which will draw the heavier Damnation, Ignorance in so clear a Light of the Gospel, or their resolute per-

verse.

verseness against the known Laws of God, and the Dictates of Conscience is very uncertain. The blind Guide and his Followers, in the Gospel, are said to lead to Destruction; but when Blindness is willful, it will yet receive an higher aggravation, and so improve the guilt of Ignorance, to vye with the Disobedience of Contempt, which is undoubtedly provoking in the highest degree, especially if it involves a multitude of Offenders: which the Misdemeanours of a knowing Governour seldom fails to do, and that because we are commonly (the more the pity) so corrupt by Nature, as to be fond of imitating the Vices of the more Knowing, rather than the Vertues of the Ignorant.

II. But if the considerations of Superiority, Age and Knowledge, should be thought too light to encounter the Impieties and Neglects that are now settled and become traditional, by the malignity of an uninterrupted evil Custom, I desire in the next place it may be remember'd, how solemnly Governours and Parents are oblig'd to exemplary Piety and Integrity, by the tenure of the Authority that is lodg'd in them by the Laws of God and Nature, which requires them to superintend, and to regulate their Houses in Uprightness in the fear of God. The Law of Nature requires the Parent, to instruct his Off-spring and others under his care,

care, in what is most to their welfare, which I am sure will comprehend Religion. By the Commandment, the House-keeper is to call upon the Strangers, as well as his own retinue, to Divine Service. Again, by the Laws of God and of Nations, the Father of the House had the indisputable Right of being a Prince and a Priest in his own Family. Honour and Obedience was assign'd them as such. *Honour thy father and thy mother*, was once the supreme Lawgiver's Commandment to the *Israelites*; and this Honour, in the sense of the Wiseman, doth imply Allegiance; for so he ascertains Religion and Government: *Fear God, honour the king*. Honour thy Parents, was also one of *Triptolemus* his Three Precepts to the *Athenians*. Thus the misguided Gentiles, as well as the Lord's peculiar People, were yet so satisfy'd of the reasonableness of this Command, as to enjoyn and practice it.

12. Now a Commandment that enjoyns the Duty of one related, enjoyns the Duty of the other related to him. So the Apostle instructs us in the Exposition of this Precept, saying, *Eph. 6. 2. 4.* that as Children are to honour their parents, so the parents are to bring them up in the nurture and admonition of the Lord. Herein we see the Authority and Honour of Parents ascertain'd, in so particular a manner, as that it is the supporting foundation

dation of all temporal Authority whatever; it being under the Umbrage of the domestick Father, that we are charg'd to respect and obey all our Ecclesiastical and Civil Parents and Governours. Therefore we may conclude it a Decree as irreverfible in its own nature, as by the unchangable Laws of the *Medes and Persians*, Hest. 1. 22. *that every man should rule in his own house.* And then it is as certain, (because all Authority is deriv'd from God,) that they who are invested with it should justify their Heavenly Commission, with a purity and innocence of Life, fuitable to their Dignity. This God himself declares, 2 Sam. 23. 3. *That he who ruleth over men must be upright, and ruling in the fear of God.* To the same purpose Holy Job expostulates, ch. 34. 18. *Is it fit to say to a king thou art wicked, or to princes ye are ungodly?* implying, that they and all inferior Rulers should be so upright, as not to deserve the reproaches of Sin; that being God's Substitutes and Vicegerents, they should transcribe his Perfections, and be the stediest observers of his Law, approving themselves to *Jethro's* description, of being *such as fear God, men of truth, and hating covetousness.* For unless they express the greatest abhorrence and detestation against Impiety themselves, with what decency can they punish or rebuke it in others?

13. But tho' the Scriptures were silent, common Experience hath convinc'd even the Heathens of old, that the Reputation of Laws, and the Success of Government, depends upon the Diligence and the Character of the Governour. Hence the wise *Athenians* would admit of no Magistrates, before a diligent Inspection was made into their Morals and Conversation. No body ought to govern, (was *Cyrus* his Maxim) unless he were better and more vertuous than those whom he govern'd. ' *Lampridius* to the same purpose testifies of *Alex. Severus*, that he 'was most solemnly careful in the choice of 'his Officers, alledging that since Christians 'and Jews elected none but Persons of approved Integrity to be their Priests, how 'much more should his Officers and Governours be such, when the Lives and Fortunes 'of his Subjects were committed to their 'Charge. So great an Esteem had the very Infidels for good Morals! and therefore they wisely determin'd, that Honesty and noble Actions should make the brightest appearances in their Rulers, because it was their business to propagate them to others. This being the undeniable Duty of all Governours, Masters of Families (who are a Species of Governours by the Laws of Nature, and allow'd by the Constitutions of all Lands to be the immediate Rulers of their own Domesticks)

mesticks) may see how far they are oblig'd
 to make their Conversation worthy to be
 esteem'd and follow'd. Alas, if Rulers of all
 Degrees were not deficient in this, secular
 Power would not be either envy'd or blas-
 phem'd; for then Authority and Sanctity,
 which should be inseparable Concomitants,
 would more visibly appear to be deriv'd
 from God, and the one would be a demon-
 stration to prove the Legality of the other:
 but when Debaucheries are in favour with
 those, who should correct and punish them;
 and when the pretended Supporters of Re-
 ligion discard Vertue, turn Advocates for
 Sin, and Patronize Wickedness. It will then
 be imagin'd, that as they are Enemies to Ho-
 linefs, they are so to God; and consequent-
 ly, that since they are open and profess'd Re-
 bels to his Laws, they may no longer be e-
 steem'd his rightful Substitutes. Whether
 Deductions of this Nature are regular or no,
 is not our business now to examine; but it
 is too well known as a general Assertion,
 Why should the Wicked rule? or as Holy
Job expresses it, *shall he that hateth right go-*
vern? *Job* 34. 17. So that the Impiety of
 Governours, is not only an unhappy Temp-
 tation and Scandal, to pervert and ruin the
 Souls of the Multitude, but a shrewd Encou-
 ragement, that will much endanger, if not
 overthrow their temporal Priviledges and
 Power. Yet

14. Allow the World should be better natur'd, than thus to think themselves exempted of Obedience, to their vicious and erroneous Leaders; yet undoubtedly they will think their Sins very pardonable, perhaps allowable, while they exceed not the Misdemeanours and Lewdness of those that rule them. Therefore in short, If the Magistrates Conversation warrants Impiety, and contradicts the Tenure of his Authority, if the Ministry bestow six Days to practice what they reprove and inveigh against upon one, it is not the Oratory of the one, nor the Authority of the other, that will suppress Vice and Immorality. And to carry it home to the Men I treat with, It is not a few good words, or saying, *God bless you*, or *Give you grace*, that will make a Family religious, while the Head of it is abandon'd to Irreligion. When *Aaron* makes the Golden Calf, the Congregation will believe it no offence to fall down and worship it; or when *Saul* applies himself to Witches, his Subjects will think it as free for them to revolt to their belov'd Idolatry; and when *Dives*-like, a wicked House-keeper indulges himself in Luxury and Uncleaness, his Brethren and Family will pursue the same Extravagancies (and that in spite of *Moses* and the Prophets) even unto Hell.

15. How true these Consequences are, has been too often confirm'd by a fatal and lamentable Experience. The Jewish Historian has a very remarkable Instance to our purpose, which is the Case of *Rehoboam*, [*Jos. Ant.* 1. 8. c. 13.] "Who, when his Prosperity made him impious, perverted the People to follow his Example: for (as he proceeds) the Life of the Subject is often perverted by the dissolute Lives of their Rulers; for Inferiors seeing the Riot of Superiors, are drawn aside from Modesty, and boldly take up with their Master's Vices, as if they had been profess'd Vertues. Should they do the contrary, they would seem to condemn and dislike the Actions of their Princes. Therefore the People would make no profession of Honesty, fearing it should disoblige their Governors. Oh cursed and tragical Servility! that Creatures of Reason should throw away their Souls and Eternal Interest purely for Company, or Condescension to such empty capricious bubbles of Vanity. And yet this stupid Infection is spreading and incurable, in so much as that it is the Proverbial Language of all Places, That *such* as the Rulers are, *such* will the People be; and the Manners of the Magistrate are the Manners of the City: and I may add the same between the Master and his Family. Such is the destructive

live influence of Powerful Sinners ; and so mean-spirited are the low Condition'd, servile fond Admirers of any thing that has Wealth or Power, itiffly tenacious of their Sayings, and slavishly observant of their Impieties.

16. But truly if they are led into Miscarriages, either by those who should instruct them in their Duty, or by others that should punish them for the neglect of it ; tho' it be a sorry Comfort, yet have they some colour of Excuse, that they go to Hell with a Guide, and fall into Perdition under the Conduct of their Leaders. If this doth not extenuate the Punishment of the Misguided, it will most certainly be a grievous enhancement to the Condemnation of the Seducers. If the Shepherd forsakes his Flock, to the mercy of the *Wolves*, must he not be accountable ? If the giddy Pilot guides his Ship over Rocks and Shallows, will not the Mariners charge him with their Ruin and Shipwrack ? And will not the Day come think we, when poor Souls will, before the Judge of the World, charge their Rulers as the occasion of their Damnation ? Will they not impute their Wickedness to their neglect of Discipline, that they transgress'd the Sabbath, curs'd, blasphem'd and despis'd the Reproofs of their Pastors, and became secure in the Embraces of Sin, purely because

they were not prevented by the Authority of their Masters, or the Execution of the Laws against them? And it is not the effects of Fancy, but Reason, in any one who believes a God, and a Judgment to come, to think of these things. Therefore consider this all ye that are entrusted to Rule and Govern, and make Honesty and Vertue your Practice, to the intent the *Living may know the most High rules in the kingdom of men, and that he hath chosen you to be his true and faithful servants*; but abandon not your selves to Ungodliness, lest it may be said *he promoted you in his wrath, by setting up over it the basest of men*, Dan. 4. 17. Alas, Contemptible Brutes! and Nature it self is a reproach to such pernicious Governours. *There are things (saith Solomon) that are little upon the earth, but they are exceeding wise. The ants are a people not strong, but they prepare their meat in summer; the coney is a feeble folk, yet they build their houses in the rocks; the locusts have no king, yet they go forth all by bands, &c.* implying, that these little Creatures do so wisely govern among themselves, as to act the things that are proper and conducive to their Welfare and Advantage. What a Reflection is this upon us, that pretend to the refin'd Politicks of Reason, that we rise not up to the Discretion of these contemptible Animals? many among us being

ing so imprudent in their Measures, as to enthrall themselves, and those they over-rule, not only in the heaviest Calamities of this Life, but also in the unutterable Tortures of a never-dying Death.

17. And thus in Natural Bodies we see, that the Head is to have the Sobriety and Discretion, rightly to direct the Actions of all the Members: and why may we not as reasonably expect the same in Politick Bodies or Societies, that the Heads or Governours of them, should first by Precept instruct, and then by Practice illustrate the things they expect to be observ'd by the Subjects of their Authority and Inspection. And certainly it is thus that every Polity must work its Conservation? for on the contrary when the Head of a Society (tho' it be but of a Household) shakes off his Morality, he has lost that Reason that should guide him; and then his Vices (like the delirious fits of a distemper'd Brain, that arms the Body to its own ruin) doth infatuate the People to neglect their wonted business, and to undermine and destroy themselves; as for example, their Governours Perfidiousness will make them treacherous, disobedient and undutiful, his looseness, like a four Leaven, will soften and vitiate their Inclinations; and if he be an Oppressor, Swearer, Liar, or Lustful, the vanity of Mankind in this lapsed State is such, that

C 4

they

they will be proud of imitating him, especially in Prophaneness, for they scorn to have more of Religion than their Masters. Thus all will be full of Confusion and Disorders in the Inheritance of the Ungodly, whereas a calm Peace, Tranquillity, Diligence, and good Husbandry flourish in the Borders of the Upright. Here are no Imitations to be taken, but of things that are Generous and Christian; here the Ruler rules his own Life well, and then his Life becomes the Rule of his People, who, as they are mostly ignorant and unlearned, cannot be ordinarily presum'd to have any other means of knowing the Laws, and the excellency of Vertue and moral Actions, than by the Examples of their Masters. And therefore by this means a pious Prince may inspire Life into Religion; a vertuous General may blush a Souldier out of his Debauchery; a conscientious Magistrate may by the Authority of his Behaviour, over-awe and suppress the Prophaneness of the Multitude; and the sober Gravity and Discretion of a good House-keeper, may deaden the loose Inclinations of his Domesticks: for as private Families are proportionably like so many States or Commonwealths, and are distinguishable (as many Learned Men will have it) only by their Numbers, the consequence then of good or ill Government will be

be mostly the same in both. Therefore it requires a Person of Discretion and Integrity to manage both the one and the other.

18. This *Pharaoh* wisely apprehended, when he advanc'd *Joseph* to rule his Household. *Insomuch* (saith he) *as that there is none so discreet and wise as thou art, thou shalt be over my house, and according to thy word shall my people be ruled.* *Darius* likewise prefer'd *Daniel* to bear rule over the presidents and princes, because an excellent spirit was found in him. If these Pagans thought it so requisite, that the Rulers and Stewards of their Households and Dominions, should be governed and directed by a Spirit of Holiness, what a pious Emulation should this create in Christian Governours, whether of Houses or of Cities, to approve themselves by regular living to the sacred Gospel they profess? especially since our God hath laid so great a stress upon their Integrity, and render'd it so powerfully efficacious to the Interests of Mankind; hence they are requir'd to be *faithful guides*, and by way of Eminency to other Christians, to be *as burning lights that shine from afar*, to be *the salt of the earth*, and to execute *wrath upon him that doeth evil*. It is not enough for them to *cease from evil*, for their very Supineness and Inadvertencies are ensnaring. Therefore their Vertues must be
vigo-

vigorous and active, and such as may inforce or invite the Reformation of others, before they can acquit themselves to the great Redeemer of Souls. Now if a Governour's Charge is thus strict, what shall we say of those who are not only content to omit their Duty, but they must act against it, encourage Sin, and boldly make a profligate appearance at the head of a Croud? there is no Language has strength enough to exaggerate the hainousness of such complicated and daring Impieties, and therefore I refer it to the more serious Reflections of the guilty Conscience.

19. And yet methinks tho' there were no Damnation annex'd to it, that the bare indecencies of Impiety, even in the most inferior Rulers, are of themselves frightful enough to deter the Practice. How naked and contemptible did *Lot* appear (tho' a good Man) when he was overtaken with Drunkenness? and what a ghastly Spectacle is it for the Children to see the Father of the Family sunk into a Beast, and wallowing in his Intemperance? How base is he in their Eyes, when he prostitutes himself to Uncleaness? How is he the mirth and sport of the Children, when he is light, airy and frolicksom? How is he decipher'd for a Knave and a Villain, when he engages himself, or them, to Injustice and Wrong?

How

How terrible, like a Fiend, is he when his Looks are a-fire, and he so transported with Rage and Passion, as either to display himself like a Fury, in the language of Hell-Railery, Oaths and Blasphemy, or causelessly breaking out to beat and abuse all about him? Certainly such Parents and Masters as these (as some such I dread there be) are the most dangerous seducing Spirits and evil Genius's that can frequent a House. A kind of Miscreants, that seem with design to espouse the Interest of the Destroyer, and to undo many poor Creatures, that otherwise might be saved. For how difficult must it be for the unsettledness of a fearful Child, or a slavish Servant, to bear up against the malignity of so powerful an Infection, when it is daily set before them? at the best, tho' he doth not seduce them, yet he neglects them, and this comes to the same purpose; for Nature leads them into Luxury, Play or Wantonness, and so they contract a habit of Vice, that will insensibly precipitate them to Damnation. Thus, thus *the iniquity of fathers destroyeth thousands*, even by their loose and profligate Carriage.

20. Any one that deliberately sifts this will (I doubt not) determine it as absolutely necessary for Masters of Families to be of that Probity and Innocency among their own Domesticks, as profess'd Ministers and Magistrates

gistrates ought to be in publick ; nay, and in some respects more needful, by reason of their constant Conversation with them ; which renders them more capable, by the Good or the Evil they practice, to destroy or preserve them.

21. Again, there is another Motive when it is consider'd, that will bring Vertue and Godliness much in request with discreet and good Parents ; namely, because the Wickedness of Parents doth often draw down the Divine Vengeance, whereas their Uprightness will entail a Blessing to their Posterity. *I have been young, (saith the Psalmist) but now am old, yet have I not seen the righteous forsaken, nor their seed begging their bread ; for the Lord loveth judgment and mercy, and forsaketh not his saints, they are preserved for ever.* Behold the Goodness of God to them that serve him ! He makes them impregnable against all the malice of their Enemies: 'tis true they may sometimes want the external appearances of Felicity, but yet they are never without that inward peace and serenity of Mind, which will season their Afflictions with satisfaction and complacency. For it is a constant priviledge of their Innocence, tho' the World frowns, and their Condition be ever so despicable, to have a sure recourse to a gracious God, who hath engag'd himself to be an all-sufficient Guardian

dian to them and their Children. So will he deal with them that fear him ; *their seed shall be mighty upon the earth, and the generation of the faithful shall be blessed*, Psal. 112. 2. But mark the contrary, what terrible Plagues are decreed against the wicked Man : he is not only overwhelm'd in Destruction himself, *but God lays up his iniquity for his children*, Job 21. 19. *Because thou hast forsaken the law of thy God, I will forsake thy children*, saith the Lord, Hof. 4. 6. Again more copiously in the Son of Syrach : *The children of sinners are abominable children ; the inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach*. Again, *They shall complain of an ungodly father, because they shall be reproached for his sake. Wo to the ungodly which have forsaken the law of the most High ; for if you increase, it shall be to your destruction, and if you be born, you shall be born to a curse, and if you dye, a curse shall be your portion*, Eccl. 41.

22. This is the deplorable State of the ungodly Household ! Therefore if thou art an impenitent Sinner, consider what Miseries thou preparest for these whom thou pretendst most to love : for if thou rememberest how many oppressed poor peoples Fortunes are swallow'd up in thy larger Tenements or Pallaces, or how many of the Fatherless and Widows Complaints are gone to Heaven

Heaven, to cry for Vengeance against thee and thy Generation, for thy flagitious Impieties, Injustice and Oppression; I say, when this is consider'd, What will thy wide Inheritance, and thy hoarded Treasures avail them? Alas, the greatest Riches is but a very pitiful Portion, when interwoven with so much Vengeance; they may indeed, like *Hercules's* poison'd Garment, serve to attract the eyes of Beholders, at the same time torment the Owners with languishing incurable Maladies. How much better then were it for poor Infants to be expos'd naked and helpless to the World, with God's Blessing, than to appear with all the State and Grandeur of the Mammon of Unrighteousness, under the burden of a Curse? Is it not much more preferable to inherit the Vertues together with the Poverty of a good Man, rather than succeed to the cursed Royalties of a *Jeroboam* or a *Herod*? or who would not choose *Lazarus's* contemptible Rags, to be carress'd by the Love and Protection of Heaven, before the Riches of *Dives*, with all his costly Attire, to be forsaken to the merciless fury of Hell. Remember this, and if thou hast any tenderness to the dear Offspring of thy own Loyns, if thou wouldst espouse them to the Favour and Guardianship of the blessed Angels, and if thou wouldst rescue them from the irresistible

Wrath

Wrath of a jealous God, that visits the sins of the fathers upon the children to the third and fourth generation of them that hate him; then apply thy self in sincerity and good earnest to His Service, who hath vow'd to be merciful to thousands of them that love him and keep his commandments. This is, I think, sufficiently convincing, to shew how strictly Heads of Families are oblig'd to practice and encourage Vertue in their Dwellings.

23. But finally we may add, that it is a Duty recommended by the Wise and Understanding in all Ages even from the beginning of Time, and from the first being of a Family in the World; so early was the use of Family-Religion. This we gather from the Sacrifices of *Cain & Abel*, who must have learnt this from their Father's Institutions; as also by the religious Worship set up in the House of *Seth* and *Enos*, who began to call upon the Name of the Lord, Gen. 4. 26. Of *Noah* we read that he was just and perfect in his generation, that he walked with God; and notwithstanding the luxuriant progress of Impiety in his time, which was so provoking, as that it repented the Lord to have created Man upon the Earth; yet he preserv'd himself untainted, he comply'd not with the shameful degeneracy and defection of the Age, for he was not debauch'd or drown'd in that Deluge of Uncleanneſs that over-spread

spread the Earth, and like a stedfastly pious Governour, he was not ashamed to be the single Man, that brought up his Generation in the Service of God; for which he afterwards receiv'd the singular Blessing of a deliverance to himself and his Household from the Destruction of Waters. *For thee have I seen righteous (saith the Lord) before me in this generation.* Faithful Abraham and Lot also were eminently pious themselves, and as diligent to sanctify their Houses to be Seminaries of Vertue and Religion. The former, tho' he was a wealthy and potent Prince, did not (as some pitiful Worldlings of our times) think it beneath him to be a Priest in his Family, for he built an Altar unto the Lord, call'd upon the Name of the Everlasting, and offer'd up a Sacrifice; neither did he think it a trouble or disparagement to instil Principles and Holiness into his Children and those about him, as is manifest from the noble Character given him, *Gen. 18. 19. I know him (saith the Lord) that he will command his children, and his household after him, and they shall keep the ways of the Lord, to do justice and judgment.* This engag'd the great Rewarder of Vertue to ensure him, *that he should become a great and mighty nation, and that all the nations of the earth should be blessed in him.* And of Lot again it is very remarkable, tho' he liv'd in

a sink of Uncleanness, among Epicures that committed the vilest Abominations, even in *Sodom*, whose monstrous Impieties cried aloud to Heaven for Destruction; that yet in this spreading plague and infection of Sin, in a populous City, where he was left alone to defend Vertue, he still had the courage to rule his own House *in the fear of God*, to maintain his Character, and to *reprove the leud and filthy behaviour of his neighbours*. For this he was so consider'd, that he had a guard of Angels, to conduct him and his Children to a *Zoar* of safety, when all the sinful *Sodomites* were bury'd in wrathful showers of Brimstone and Fire. How heroick and pious was the Carriage of *Joshua*, tho' a Souldier and the General of an Army, yet (as was shewn) he engag'd *for himself and his household that they would serve the Lord*. So did godly *Job*, he sanctified his children in the morning, and offered up burnt-sacrifices, according to the number of them all; and thus he purify'd them, *lest they had cursed God in their hearts*. And to omit particulars, all good Men did then officiate as Priests in their own Houses, sanctifying them (publick Worship being probably yet unsettled) as Churches by a due observance of Religious Ordinances.

24. Again, lest it should be thought that the settlement of publick Celebrations should

D

super-

superfede the wonted Course of Family-Religion, we find that devout House-keepers took the same care since as before, often assuming *Levites* (as being of the Order of the Priesthood) to assist them in the discharge of it. How particular their care was, may be gather'd from the illustrious Example of the Royal Prophet. The publick Concerns and Anxiety of a Kingdom, the Pomp and Attendance of a Court, with all the ensnaring Delights and Pleasures of so tempting a Station, could not divert him from being constant and strict in the Government of his House. To this end, as it became a wise Man, he began with himself, and resolv'd first to make his own ways exemplary. *I will behave my self wisely in a perfect way; I will walk within my house with a perfect heart; I will set no evil thing before my eyes, Psal. 101. 2, 3.* As much as to say, I will exercise my self daily in the Law of the Lord, and make my self an unexceptionable Pattern, safe to be imitated by all about me. Having thus cleansed his own Heart, and made Religion his best delight, he proceeds to inforce it to the solemn Observance of his Relatives.

To his Son he thus devoutly addresses himself. *Thou, Solomon, my son, know thou the God of thy fathers, serve him with a perfect heart and a willing mind; for the Lord search-*

eth

eth all hearts, and understandeth all the imagination of the thoughts; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever, 2 Chron. 28. 9. As to the rest of his Family he declares, that if they did not serve God, they should not serve him. *A froward heart shall depart from me, I will not know a wicked person; he that worketh deceit shall not dwell in my house; he that telleth lyes shall not tarry in my sight,* Ps. 101. 4. 7. Oh! the blessed Zeal and Resolution of a good Man! he will abide no indignity against his God, he will harbour no sinful Wretches, none of Satan's Accomplises under his Roof. And what a world of Good might be done, if our *Household Governours* had the same tender concern for the good of Religion? how soon would the overgrown Monster of Sin evigorate and dye? and how soon would Piety revive and flourish, if they were thus careful to lop off the rotten Branches, and to banish from among them the contagious workers of Iniquity? by this means it might be hop'd that the black Legions of Perdition would lose much of their Traffick, and forsake the Earth, if they found it thus inhospitable.

'Tis true, the unusualness or pretended difficulty of this Duty, doth often deaden the pursuit of it in popular and diffident persons; for some there are of so much Man-

ners or Complaisance, as to be discourag'd and to blush at a singularity upon Vertue's side. They seldom see their Neighbours call their Family to Prayers, or to instruct their Children; and when they are abroad, they find other peoples Houses as empty of Religion as their own: hereupon they weakly think themselves liable to the reproach of Affectation or Phanaticism, if they maintain a greater Zeal for Devotion than their ungodly Neighbourhood. But is there any one so sottish as to forego his worldly Affairs, upon the score of other Mens negligence; nay, suppose a whole Country should prodigally cast away their Lives and Fortunes, will any one be asham'd of the singularity of keeping his Family from Beggary, or of saving his Life from the Gibbet, because his Neighbours have cast away both? Alas why then are we so partial with regard to our Souls? It is not in the power of Custom or Acquaintance to make it prudence to follow a Multitude to the Gallows; why then should we be so much the more sottish, as out of deference to *quality* or *number*, to follow them into Hell? Besides, if we are thus govern'd by Examples, let us take up (not with the degeneracy or the dregs of Mankind,) but with the best and most illustrious Personages; and I have shewn you, that Princes, Generals, and Head-Governours of the most

undoubted Worth and Reputation, have thought it their Glory and their Interest, both to be godly themselves, and to oblige their Households to be so also. Lastly, if you be deficient in your Duty, and ashamed to be godly because others are not so, remember that severe threatening of our Lord, that of *them who are ashamed of him before men, he will also be ashamed before his father and his holy angels.*

Again, as to the difficulty conceiv'd, upon what reason may it be grounded, seeing it has been the familiar practice of all Ranks and Conditions of Men? Art thou fatigued with the trouble and attendance of State Affairs; and was not King *David* (who was so very careful of his Family) under the same perplexities? Do the Avocations and Management of thy Wealth and Riches interrupt thee? *Abraham* and *Job* had Riches in abundance, but yet they found time enough to settle Religion in their Houses. Art thou beset with the Licence and Temptations of a Souldier? why so was pious *Joshua*, who so particularly vouch'd to make his Family religious. Art thou oppress'd with Poverty and Affliction, and so straitned in thy time, that thou canst not be at leisure for Religion? but did Poverty divert holy *Job*, or rather did not his Afflictions make him more steadfast in his Obedience? Finally, Art thou

planted in an ill Neighbourhood, that make a mock of all Religion, and would laugh and jeer thee out of thy Duty? and with what flouts and scoffs (think ye) must the *Sodomites* have treated *Lot*! and yet he thought Religion of that importance, that he might resolutely venture to be singular in the practice of it.

By these Examples we see that under the Mosaical Dispensation, Men of Wisdom and Piety have solemnly oblig'd themselves to be upright and devout, thereby to bring Righteousness in esteem with their Domesticks. And in the primitive Ages of the Gospel, we shall find that good Men were affected with the same lively sense of their Duty. It is the Testimony of *Cornelius*, that *he was a devout man, one that feared God, with all his house, that he gave much alms to the people, and prayed to God alway*, Acts 10. 2. Thus when the good Master himself became devout and charitable, the comeliness and charms of his Behaviour happily converted all that were under the influence of his Example. The like good Endeavour succeeded with *Crispus* the chief Ruler of the Synagogue, and with many others, of whom it is said, that *they believed in God with all their houses*. Again, it is frequently found in the Apostles Writings, that many private Families were called Churches, by reason of their

their constant observance of Religious Duties. And

Their Zeal and Diligence in this Affair at length advanc'd to that degree, as that some Christians were so strict in their Houses, as to sequester themselves from the common Employments of the * World, (which was the origine of Monasteries,) and made it their chief Business next to their Devotion, to study the Scriptures, and to instruct their Household therein. Thus did *Pammachius*, *Paulinas*, *Demetrius*, *Melania*, with her Family, and others. Oh the unfeigned sincere Piety of the primitive Christians! they were disheartned at no Fatigues in doing good; and so real was their Charity and Concern for the Interest of Mens Souls, as that they look'd upon themselves to be Ministers of their several Households, as if they were so many Districts or Parishes, wherein they were to be accountable for the Care of Souls.

Nay they were not satisfy'd to confine their care to their own Houses, but striv'd to appear openly unexceptionable and innocent, to influence an ungodly Neighbourhood; and thus is it observ'd of *S. Ambrose* the good Bishop of *Milain*, he always gave way that any one might come and see him in his House, not doubting but that the se-

* *Stillingfleet's* Antiq. of the Brit. Churches, p. 185.

rious Affairs they should find him upon, would secure him from disturbance. The like is reported of charitable *Acacius*, he kept open House, that any one might at any time surprize him, if engag'd in an indecent Action. Thus, like the famous Roman Magistrate, who desir'd his House should be contriv'd so open, that nothing might be acted therein that was not fit for publick view. The Christians of these days did so manage their private Houses, as to make them worthy the imitation of a City; and so employ their time when alone and in secret, as if they had been in the open view of the World. And this was not the Practice only of some of the more refin'd or learn'd sort of them, but even of the poor Labourers and Tradesmen, who having had Religion instill'd to them betimes, delighted themselves in Divine Hymns and Contemplations at their ordinary Labours and Recreations; so that one of the Ancients relateth, "You could not go out into the Fields "but you might hear the Plowman at his "Hallelujahs, the Mower at his Hymns, and "the Vine-dresser singing *David's* Psalms. But what if this good Man had now the liberty of looking abroad in the World, what miserable changes in Christianity would he meet with! where should he go to hear the People that sollace their Labours with Hymns and
Divine

Divine Praises? Alas his Sentence would be now revers'd: *Here is one at his leud Songs, there is another Swearing and Banning, and there is a third at his prophane Raillery.* The Parent is now no more concern'd to make his Child the Child of God, and the Governour has laid aside the care of furthering the Salvation of his People. But to forbear these uncomfortable comparisons, let God and their own Consciences judge how forward or deficient they are herein. However, I hope they may be convinc'd, by what was premis'd, that it is a Charge indispensibly incumbent upon them to be Upright and Irreprovable in their Conversation, lest their Corruption be a means to foil and deprave others.

Nay if Eternal Salvation had not been so closely concern'd in it, yet is it the Interest of good Governours to demean themselves soberly and discreetly, thereby to cherish Honesty and good Manners, for the peace and prosperity of the Commonwealth. For private Houses are the Nurseries of the State, and ought to be a kind of private Schools, to lay the Rudiments of Social and Moral Vertues, of Obedience, Honesty and Industry; for without doubt Men will be good or ill Subjects, pernicious or profitable to the Publick, from what they have learnt to practice at home.

On

On this Consideration the very *Heathens* thought it requisite, that all who had the Superintendency of Domesticks, should apply their utmost care and advertency to promote Vertue and good Living : because (as *Aristotle* in his *Politicks* observes) the dignity and success of publick Government depends upon the private Managery of Families. And truly it is very probable, that it was their excellent Method and Severity in this Affair, that exalted the *Grecian* Cities to their high Esteem and Eminency, and that made them abound with Persons of that renown'd Worth and Knowledge, as were the Envy and Admiration of the World. But to give their Social Principles also a proper foundation, it was the common Injunctions of most Nations to their private Members, to set up Religion as well as Morality in their Houses ; it being indeed (as the Learnd * P. *Aerodius* saith) impossible that the one should survive the other, whereas in conjunction together they would perfect Vertue, and be as firm Bonds and Reins to govern by Rules ; so that when any one had been kept under this private Discipline, upon his appearance in publick he would be a Law to himself, and esteem the Authority of the Magistrate to be ordain'd rather for ornament than terror.

* *De Jur. Patr.*

Such was the efficacy of Religion, to credit and countenance their Laws. Hence private Families worship'd Household-Gods, or *Lares*, who (as they believ'd) were Guardian Deities, that presid'd over and prosper'd their Affairs, while they behav'd themselves uprightly. In this we see their good and pious Disposition, and tho' we are now better enlighten'd, (to God be the glory,) than to believe such a Multiplicity of Deities, yet so far we may safely go along with them, as to believe, that the great Ruler of Spirits doth send his Tutelar Powers to protect the Upright. *St. Paul* experienc'd it; the Angel of the Lord that stood by him in the Night, *Act. 27. 23.* foretold his deliverance from the ensuing dangers: *Daniel's* Angel secur'd him from the *Lions* Den; and we are told that it is one of the Offices of those Heavenly Hosts, to minister to the Salvation of the Saints; from whence we may be assur'd, that all Religious Families have Guards from Heaven, ministring Spirits that reside among us, that fense us against the emissaries of Hell, watch over us night and day, move us forward to good Works, rejoyce and triumph in seeing us manfully resist our Ghostly Enemies, and are always at hand to succour us while we walk in the Law of the Lord. But when once we give way to Irreligion, what grief and concern do we occasion to those

those our kind and compassionate Guardians; with what pity do they lament at our failings, with what impatience do they hear the noise of our Swearing, Cursing and Lying; and how are they forc'd at the continual sight of our Intemperance, Uncleanneſs and Injuſtice, to forſake our habitations, as they did the Temple of *Jeruſalem* upon the Prophanation of it? When by this means they are baniſh'd from among us, what can we expect but fearful Calamities and Deſtruction, as being open to the Temptations and Snares of theſe Armies of malicious Spirits, that are in wait to devour us? So that upon this thought (methinks) a Man ſhould ſtrive to make his Family vertuous, that he may provoke Heaven to bleſs him, to continue a Guard of Angels to arm him againſt the inviſible Powers of Darkneſs.

But to proceed: Such was the care of *Sparta* for the good Regulation of Families, as that it was look'd after by the Publick; and that it might not be neglected, ' Their ' Elders had it allow'd them as a peculiar Priviledge due to their Age and Wiſdom, not ' only to have a Paternal Authority over ' their own Children and Servants, but over ' thoſe of their Neighbours too, as if they ' were a part of their own Family and Propriety; that ſo in general there might be a ' mutual Care and an united Intereſt zealouſly carry'd

'carry'd on betwixt them, for the private
'good of every one in particular as well as
'of the Publick. *Plut. de M. Laced. Cicero*
testifies also of the *Roman* Discipline, 'That
'for Institutions for the Conduct of their
'Lives, for the civil Behaviour and Educa-
'tion of their Children, and for the well
'Management of Family Concerns, as well
'as for those of the State, they were not in-
'ferior to the learned *Grecians*. To this I
might subjoyn farther references of the like
Obligations laid by other wise Governments,
for the private Regulation of Families, but
that we want no Precedents in a case, when
Reason speaks so plain to our purpose, as
that we may dare be confident, that no King-
dom or State in the World may ever arrive
to the settled Practice of what is good and
commendable, and consequently never be-
come great or flourishing, unless Parents and
Masters discharge their Duties by seasoning
those they govern with good Principles, and
make them sensible and observant of the
Offices due to God and Man. In the mean
time if we reflect upon it, how great a dis-
paragement and scandal is this to heedless
immoral Christians, to hear (as was men-
tion'd) an Idolatrous *Heathen* boast of the
Excellency of Infidels, that they were cir-
cumspect over the Behaviour and Education
of such as belong'd to them, and very regu-
lar

lar in their Family Concerns ; yet that there should be some among us, in this clear Gospel Light, that glory and triumph in Vice, that are supine and negligent of the Manners and Instruction of their little ones, and no further concern'd for the rest of their Household, than for Beasts of Service ; for which most reproachful Impiety, let them expect one Day to come to a melancholy and dismal Account.

But oh that we would be wise and prevent the irrecoverable and fearful Miscarriage of that Day ! To that end (I desire you) calmly consider the Obligations that I have instanc'd. Ought not Superiours, were it but in gratitude for their Advancement, to be solemnly conscientious in obeying the Ordinances of God ? Ought not they, for whom Laws and Religion have made the best Provision, to countenance and practice these Sanctions that support them ? Ought not they who best know their Duty, to be the most punctual in the Exercise of it ? Ought not the ripe in Years and Experience to adorn their Lives with exemplary Gravity and Holiness ? Ought not they who have Trust and Authority repos'd in them, to be true and faithful in the discharge of it ? Lastly, Should not Parents endeavour to entail a Blessing, and not a Curse to their Posterity ? and should not every Christian Governour

strive

strive to bring up those under his subjection, to be good Christians and good Subjects, to fear God and to honour the king? Now, I say, if these things are to be done by Persons thus entrusted and qualify'd, then are they the Duties of all Masters of Families, who with relation to their own Houses, are mostly or always invested with them. So that their several circumstances of being Superiors, Parents, Governours, Masters, &c. are so many Talents and Stewardships lodg'd with them, for the good or ill Management whereof they must be answerable to their great Master which is in Heaven.

It is not to be express'd what good a House-keeper may do, by the due execution of his Trust. *Enos* in the old World, and *Abraham* after the Deluge laid the foundation of the Church, by establishing Religion in their private Houses: from so narrow a compass at first did this great Blessing propagate it self, to the comfort and salvation of the whole Earth. *Noah*, by keeping a religious Household, saved the World from destruction. How great a Blessing and Deliverance were the Family of the *Maschabees* to the Jewish Nation; and how much were the Glories and the Triumphs of *Rome* indebted to the *Scipio's*, the *Fabii*, and a few other Families? The mischief arising also from a few ill-manag'd People, is no less remarkable.

able. The private Practices of *Corah* poison'd the whole Congregation. Ungodly *Eſau's* Houſhold was the origine of the impious *Edomites*. Unhappy *Domitius*, and curſed *Agrippina*, ſofter'd up according to their own Prediction, a Monster to be the Plague and Nuſance of a large Empire. Nay, it were infinite to mention all the Maſſacres, Ruins, Burnings, Depopulation of Cities, Overthrows of Law, Schiſms, Heresies, and Devaſtation of Kingdoms, that have all deriv'd beginnings from the Malignity of one ill Family or other. And it is not the Potent and the Wealthy only that are thus powerfully wicked; for as one ſparkle may inflame a City, who is that Houſe-keeper however deſpicable, that may not ſet forth ſuch an untractable number, either in Principles or Practices, as may annoy our Commence and Society, and be a grievance and miſfortune to a whole Country.

Now from what is premis'd, I conclude my firſt Proposition ſufficiently prov'd, namely, That Heads of Families are under manifold, ſtrong and peculiar Obligations from God and Man, of being ſtrictly vertuous in their own Perſons, and of tempering their Conduct, with the Wiſdom of the *Serpent*, and the Innocence of the *Dove*, that they may be a fit pattern for others to follow them. I have been the more earneſt and

intent in urging of this, for unless Example will be laid as foundation, 'tis forlorn hopes, expecting they should do good to others, as having neither a right capacity, nor will to others. But when they themselves become Religious, there is no fear (for all Goodness is communicative) but that they will address themselves to reform others. For your Direction, and to excite your Industry, the remainder of this Discourse will be to shew the Obligations, and the Method of bringing up your Domesticks in the fear and service of the Lord.

C H A P. III.

Parents originally ('tis confess'd) have had the Authority of Kings and Priests in their own Houses; and for the due Execution of their Office, it is necessary they should act in the same Capacities now, tho' under some restrictions, for I don't mean, that they are to be as absolute and independent in these Powers, as before they conjoyn'd submission of Families to publick Authority, (or as * P. *Aerodius* has it) we don't say, that Parents should be Judges and Dicta-

* *De Jur. Patr. Id. Rer. Jud. l. 6. c. 7.*

tors in all Matters and Causes that concern'd their Families, or that domestick and publick Jurisdictions are distinct. No, we are to understand the one as subordinated to the other; and that tho' Parents are the supreme Powers in their own Houses, they are to act subserviently, and in conformity to the publick Powers, sacred and civil, that are ordain'd over them. Yet as Kings they should give Prescriptions of good Morals, and see them obey'd; encouraging the Towardly and Obedient, and punishing the Refractory and Perverse. As Priests also (excepting in the Offices of Absolution and Administration of Sacraments, which have, from the Ordination of the *Levites*, been appropriated to the Priest-order) they are to offer up the daily Sacrifices of Prayer, to read the Scriptures, and to direct and instruct their Household in the Ordinances of God. This is the Charge, these are the Offices they are principally oblig'd unto. Whereas we generally see, that Food and Raiment are thought to be the only Necessaries of a Family, as if we provided for Men and Beasts alike, only with something to warm and pamper the Carcass, not minding the solemn Charge that lies on the former, to secure the Salvation of their Souls. Where a House is thus palpably neglected, it will almost of necessity become a thoughtless Company of Infidels, a kind of

a Hell upon Earth, abandon'd to all manner of Impieties, where nothing will be more familiar than the execrable yellings of Oaths Raillery and Blasphemy; at the best, the World will be their God, and they will pursue it with all the subtle Artifices of Rapine, Theft and Injustice. But allow they are not so grossly prophane, and that they sometimes have good words in their Mouths, and will suggest religious Admonitions; yet this is done so rarely, so faintly and cold, as if it were a Matter of no great moment, tho' neglected. These People are much of a temper with those of whom the *Heathen Moralist* complains, that they took Vertue to be only a matter of Discourse, and never to be learnt or practis'd: and so Religion fares, it has many to commend and speak well of it, without any notice whether it be ever regarded in Conversation. Thus inconsiderate, listless and trifling are some Men in the great concern of Vertue and Eternal Happiness: it is by this pernicious slackness that they have loosen'd the Man of Sin, and given life and vigour to Immorality to overspread the Land. May God in his Mercy raise us out of this sinful Lethargy, and awaken our Consciences, to think of a seasonable Remedy for this sore Evil; and moreover may he direct us to consider, that a Reformation is in vain to be sought for, till

we more seriously attend to the so long neglected Duties of good Government, even in private Houses.

That we may proceed with some Method to shew wherein it consists, there are some things to be consider'd extensively, as general Offices concerning the whole Household together, others that are a kind of peculiar Obligations to the particular Members of it.

We are to begin with the former: but before we speak to the Measures to be taken for their improvement in Spirituals, (which is the purpose of this Treatise) by the way it may not be improper to mind them, that as provident Fathers they are requir'd to supply their Families with the temporal Accommodations of this Life. They are the Heads of their respective Families, and such as are under them are their Political Members, either deriv'd from them, or employ'd in their Services, and therefore they are bound to maintain them. This is an Obligation writ so plain in the Laws of Nature, as that no Infidels were barbarous enough to think themselves exempted from it: so the Apostle says, *1 Tim. 5. 8. If any provide not for his own, especially those of his own house, he is worse than an Infidel.* And we may add, worse than the worst of Savages, Wolves or Tygers, who tenderly nourish up their own, to the reproach of the Careless, who spend
their

their time idly, when they should be getting Bread for their Children; and of the sensual Prodigal, who riots that away in Luxury, Drinking and Gameing, which should be the life, the nourishment, the support and comfort of their Houses; for how often is that thrown away upon one Nights Revelling, which might have been a handsome Maintenance for a Family for several days together? thus some are starv'd by the Excesses of Debauchery. Others groan under the like Grievances, as being rather tantaliz'd and mock'd, than fed by the scanty Pittances of their worldly and tenacious Masters. For there are some such Earth-worms, whose Desires are as voracious as Hell, *still craving with the Horse-leech, give, give.* And though God gives them Riches in abundance, they labour under that sore Evil, wherein they have not the power to eat thereof. Like the Churl in the Fable, they can neither enjoy it themselves, nor give the enjoyment to others. So that tho' they have much in store, yet it is such an useless Treasure, as will not afford any redress to the Poor; no, nor a liberal Education to their own Children, nor decent Conveniences to their Houses, but is laid up *to their own hurt, or for a son* (in Solomon's Phrase) *that has nothing in his hand.* However, they are so eager in chase of this Vanity, as that Heaven or

Hell, Death or Judgment, are never thought of; they don't seem to reflect upon the Account that will be exacted, of what good they did with their Riches, what Children they have brought up religiously? or what Poor they reliev'd? No, the only business is to add *house to house, field to field, to lade themselves with thick clay*, and to heap up Lumber here, as if this was to be their Eternal Residence. And this is the cursed end of all their Cares: I say, cursed and sinful; for tho' they are bound by all just Means, to endeavour an honest Maintenance for themselves and their Dependants, yet Men should be so far from making it their only Business, as that they should not permit the anxiety of it to disturb, or prejudice the concerns of their Souls; remembering, that unless we serve God, who alone is able to bless and prosper our Endeavours, *it will be in vain to rise up early, or late to take our rest*: but if we *first seek the righteousness of God*, then by our honest Industry and his Blessing, *all these things shall be added unto them*. I often with satisfaction observ'd the truth of this: for I scarce ever knew a Family that was tolerably religious, and had any honest Reputation in the World, to be oppress'd with extream Want or Necessity; the sobriety, industry and moderation of Religion kept them up, while the Luxuries and Debaucheries of others

others run them out ; the bounty of some charitable Neighbours would sustain them, which would not be granted to the Vicious and Lavish ; or the secret hand of Providence would surprizingly relieve them, while the Ungodly were forsaken to the Consequences of their Vices.

For this reason a wise Man will make it his principal and chief Study, to act the part of a Ghostly Father, and nurse up his Family with the food of Heaven, in exhibiting edifying Instructions, that is, the sacred knowledge of Good and Evil. In the earliest times the Tenets of Religion, with whatsoever else was of venerable Use, was preserv'd to Posterity by this kind of lively traditional Institutions. It was the means whereby the *Egyptians* convey'd down their hidden Divinity ; and before them, the Patriarchs were us'd to assemble their Generations about them, to let them know the wonderful Works of God from the days of old. Afterwards it was a Sanction of the Mosaical Law, given in Charge to every Family-Governour, *Deut. 31. 12. Gather thy people together, men, women and children, and the stranger that is within thy gates, that they may hear, and learn, and fear the Lord thy God, and observe to do all the words of his law.* Accordingly they were so zealous in the Execution of this Command, as that in

their Labours, in their Journies, at their leisure hours, at home and abroad, they made it their Business, by discoursing of the Divine Providence, and his great Deliverances of, and Favours to their Nation, to awaken the sense of a Deity in those that belong'd to them; and by relating his never-failing Mercies, to bring them to an entire resignation of themselves to the Divine Will. This did most powerfully affect them with a sense of Religion, and ennoble their Desires, to seek after the Graces of the superior World; and how successful a Method it was to advance their Knowledge, may be gather'd from *Josephus's* testimony, [*C. App. l. 2.*] that their Women and Children could answer as readily to the Questions of the Law, as to their own Names.

Now, tho' the blessed Communications of Books have in a great measure eas'd us from this pains, yet by reason of the weak Capacities of many, and for the more effectual Obedience that the Oral Precepts, especially of such as are in Authority, are like to meet with, this Duty is not to be omitted, as being of unspeakable Use and Benefit: for the Advice and Direction of a serious Parent or Master, will be much sooner taken notice of, than the Informations of the Press or the Pulpit; or it may be a good Book they don't understand, and their Minister they

they don't care for: in this case the Mercy of their Household-Governour must relieve 'em, or they are utterly undone. But, that his Counsel may not be slighted, he must remember the caution we have been all along inculcating, that he make his own Life the Pattern of his Instructions. When good Institutions are thus manag'd, they have (says Gregory) a double warrant, the authority of Reason and Example. But, when a wicked Person would feign be more solicitous for other Mens Souls than his own, and points them the way to Heaven, while he himself is upon the broad way to Hell, this looks like the Preaching of the Devil, a scurrilous kind of Mockery, a very frivolous and fruitless Cant; for they will never be believ'd, that what they command is either necessary or convenient, while their Tongues and Actions are at so wide a distance: like a foul Conduit that poisons the clearest Streams; so their very Breath doth taint and prejudice the Instructions they would enforce, and *cause the ways of truth to be evil spoken of.* And therefore, *unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee,* Psal. 50. 16, 17.

Every one is apt enough to condemn this in the case of a Minister, and why not in the

the Head of a Family, who is not only a Priest to instruct, but a Magistrate to punish Misdemeanors in his Household; and therefore the more likely to be follow'd at home, than a Bishop in his Diocese, or a Presbyter in his Parish. Of the contrary, if his Actions are inconsistent to his Counsels, he will be the more likely to betray them. To sum up all, it will be evident to every one, that if Heaven is to be sought for, it is as much one Man's interest as another's; and that the same Duties of Holiness, in order to the attainment of it, must be equally incumbent upon all, especially Rulers and Guides; and that it is not their Words, but their Actions that declare the reality of their Thoughts: and therefore how smooth, how subtle soever their Advice may be, Example will still be the prevailing Instruction. However, allow that to check this Contagion, the vicious Governour would terrify and punish his Followers; would this reclaim and reform them? No, it would be so far from that, as that he would be charg'd with Injustice, for disallowing such things in others, as himself so eagerly pursues. So that it is Godliness only that can powerfully rebuke Sin; one Sinner can hardly put another out of countenance, but the very looks of a good Man will strangle Vice, and smother ill Desires; and therefore in all probability his Institutions cannot but prove effectual. See-

Seeing now, what Obligations a House-keeper is under, both to instruct his Household, and to countenance his Instructions by his Vertues; what pity is it to see this pious Ordinance so much slighted and forgotten? Alas it is absurd and vain for any one to imagine, that either their pretended want of Time, or Ignorance should exempt them from it: the former must be the Plea only of those, who are wretchedly lost to the Vanity or the Cares of the World; it being very hard upon God's side, (who is the great Disposer of our Time) if we cannot spare a four-and-twentieth, rather than forbear an eight-and-fortieth part in every Day to his Service, and the concerns of Religion: no Man (I dare say) ever found his Pleasures shorten'd, or his Business straiten'd, by the Minutes spent this way. And then as to the latter, tho' there may be thousands of poor Creatures, who (notwithstanding their being Heads of Families) are so ignorant and prophane, as to be utterly incapable of teaching the common Articles of Faith, or the first Rudiments of Religion; yet the publick means of Knowledge is such, as that it must be their own inexcusable fault, if they are so: for our Church-doors are open, a standing Ministry to Preach in them, the Bible in our own Language, with an infinite number of pious Books, suited to all Capacities:

cities: And they that can be blind in so clear a Gospel, do shut their Eyes to the light of the Sun. However, to consult our Ease, the abilities of Reading are common and ordinary, and it is an intolerable shame if any House be unfurnish'd with it. Where this may be done, Instruction is easily administered; for it is not expected, that Men should compose Lectures, and preach to their Families; but that they should teach them some short Catechism, and that, I think, of the Church of *England* will be the properest, as being an excellent Abridgment of our Faith, and of the Moral Law, with a plain Exposition of it. To this they should read, as opportunity serves, some portion of Scripture, and of other practical Books, such as of the *Whole Duty of Man*, Dr. Goodman's *Paraphrase of the Prodigal*, &c. To which Exercise, if Families dedicated but a little time daily, before their Devotion, it would be a wonderful Means to enlighten their Understanding with spiritual Knowledge. For as it was an Injunction upon our Monasteries here formerly, to read daily Lectures of Divinity to the Society; so since every Household should be, tho' not a Monastery, yet a religious Nursery, it would be commendable so far to imitate them, as to provide (especially where there are considerable numbers) that the most capable among them,

them, who 'tis hop'd will be their Governour, may improve himself to be the Director and Reprover of all the rest; and to perform Religious Offices of Prayer, Reading and Catechising. But let this be every Man's constant Caution, who assumes this Charge, that he prescribe such wholsom Principles, as are void of Bye-interest and Designs; I mean, that no man should be so fond and partial, as to instruct them to defend a Faction, or a Party, but their Souls: not to be superstitious for, or against things indifferent, particular Forms or Ceremonies, (for in this the discretion of the Laws we live under should be our Conduct;) in a word, not in the Tenets of a Division, (for this were to inspire them with incurable Prejudice and Uncharitableness) nor in little insignificant Positions; but in the weightier matters of the Law, works of Mercy and Justice, which are unexceptionably entertain'd by all persuasions. Wherefore holding to that which is necessary, let the *Apostles Creed*, and the *Ten Commandments* be our chief Exhortational Subjects; when they abuse or belie a Neighbour, put them to our Saviour's standard, Ask them whether they would be willing to be serv'd so themselves; often inculcate the great danger and hainousness of Sin, acquaint them of God's Attributes, his infinite Goodness in supplying

ing us with the Enjoyments and Comforts of this Life, together with the Means of Grace and the Hopes of Glory; acquaint them with his Omnipresence, that he is every where watching over our Actions, and registering them against the great Day of Accounts; and of his irresistible Justice, whereby he is oblig'd to punish all Wickedness, if not in this Life, yet in everlasting flames hereafter. By exercising their Faith in these things, they will come to be real Proficients in Godliness, and thereby be sure of their Reward in Heaven, which is the ultimate End and Design of all Religion.

Secondly, The good Master is as a faithful Priest, to offer up the daily Sacrifices of Morning and Evening Prayer. The Scripture frequently shews, that all that seriously profess'd Divine Worship were very diligent in this Duty: *In the morning and the evening, and at noon-day will I pray, and that incessantly,* says the Royal Prophet. The same practice was repeated by the Prophet Daniel, even when he was a Minister of State, and incumber'd with the weighty Concerns of the Government; nay, tho' his Devotion gave his Enemies the opportunity to conspire his ruine, yet could not either the Anxieties of the State, or the Menaces of his Foes disturb, or terrify him out of his sacred Allegiance: for *he still went into his house,*

house, kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did before time, Dan. 6. 10. Of the manner of the Jews in general, *Josephus* thus testifies: "In our Sacrifices for the common good, we first pray for all in common, and then every one for himself; implying the Observance of private, as well as publick Devotion; and as the same Author adds, he that had the sweetest satisfaction in those sacred Addresses, was esteem'd most acceptable unto God.

It is further recorded of the Supererogating Jews, or the Sect of the *Chasidim*, that they divided the Day to three parts, whereof one was bestow'd on Prayer, the next to read the Law, and the third on their secular Concerns. The *Pharisees* (who are suppos'd to be deriv'd from them) ordinarily pray'd thrice a-day, at the hours of Nine, Twelve and Three, *Jos. de Bell. Jud. l. 2. c. 7.* And the *Essians* bear the Character of being so remarkably religious, and so very observant of Prayers and Thanksgivings upon all occasions, that none would eat before a Blessing was pray'd for, (to the reproach of many stupid Families in these Days, that like dumb Beasts, feed upon the good things of Providence, without the least Acknowledgment) and when they had eaten, they gave thanks and pray'd again; judging it a kind

kind of sacrilegious Impiety, to receive any Mercies without a tribute of Thanksgiving. This shews how expedient, how indispensable frequent Prayers were accounted of among the ancient people of God, by all that pretended to any intimate sence of Religion. Throughout the Gospel, there is no religious Act, that has been so regarded by our blessed Saviour's Precepts and Example, as Devotion, because of the Benefit and Advantage of it against our Ghostly Enemies. Hence it is his Charge unto *all*, *watch and pray*; St. Paul likewise enjoyns us to *pray without ceasing*; and St. James, *pray one for another*. Accordingly 'tis affirm'd of the primitive Saints, that some apply'd themselves five times a-day to their Devotion, others, and that more generally, thrice; but none less than twice, who had any conscience of their Duty. But particularly, as to their Family-Religion, take the following Account in the words of a learned * Man, well seen in the practice of the earliest times. 'The primitive Christians (saith he) had in private two sorts of Worship, the one solitary and secret, which we call Closet-Devotion, which persons perform'd alone; the other was Family-Devotion, to which they were gather'd together in the morning, and

* Cave's Primitive Christianity.

" Prayers were offer'd by the Master of the
" House, if some Religious Person were not
" present; at this time 'tis probable they
" recited the Creed, and read some Portion
" of Scripture. Again about Noon before
" their going to Dinner, some part of
" Scripture was read. The Table being set,
" a Blessing was solemnly beg'd of God; at
" their Meat they sung Hymns, (and the
" *Fathers* enjoyn'd the Heads of Families,
" to teach sacred Hymns to their Wives
" and Children, to sing at their work); after
" Meat they Pray'd and gave Thanks. Last-
" ly, In the Evening they went to Prayers
" together, before they went to Bed; and
" to solace the Darkness they rose again
" about Midnight, to sing Hymns, and to
" Pray. This Mid-night Devotion ('tis
true) was soon omitted, and became the
Exercise only of Religious Houses. After-
wards in the declining Ages, to continue
and support this Devout Temper, and to
shew their own Apprehensions of it, there
was nothing more heartily commended by
the Authority of Councils, and the Exhor-
tations of the Fathers, than fervent and
frequent Oblations of Prayers: But how
are the Times degenerated! how like the
wicked in *Job*, do many, who would yet
seem Godly, say in their Hearts, *What is*
the Almighty that we should serve him, what

profit should we have if we pray unto him? Job. 21. 15. Thus in a Brutish manner they enjoy the Bounty of Providence, without the least grateful Return; and so behave themselves, that I am sure the Heathens can't be reproach'd for so cold an Indifferency as is to be seen in the Conversation of many Christians. Our Saviour taxes their Devotion as Superstitious because of their vain Repetitions; but even their Inclination and Zeal is a Shame to us. They had not the Dictates of an Enlighten'd Conscience, nor the Positive Laws of reveal'd Religion, to Enforce Devotion: nor the Directions of a Saviour, how they might make their Prayers acceptable at the Court of Heaven; and yet they were convinc'd, by the Light of Nature, that it was not to be neglected, tho' they knew not how to do it regularly. * *Pythagoras's* first Precept was, *Worship the Divine Powers.* † *Plato*, in his Laws, points the properest Seasons for it; requiring, that every one should pay his Devotion to the Governour of the World, at Morning and Evening. *Plutarch* in his Customs of the *Lacedæmonians* says, they had such worthy Notions of their Deities, as, that they daily honor'd them with solemn Prayers and Devotion; heartily requesting,

* *Car. Aur.* † *Lib. 10.*

‘that they would strengthen them to bear all
‘manner of Injuries, with a noble, unshaken
‘Mind; and they had this commendable
‘Custom, that when they engag’d in Busi-
‘ness of moment, they Pray’d for their Suc-
‘cess in a set Form of Words; it being no
‘better, in their Esteem, than Prophaneness
‘and Irreverence to the Gods, to invoke
‘them, either Indecently, or upon trivial
‘Emergencies. *Gellius* also tells out of
Varro, that the *Romans* were no less mind-
ful of their Homage to the Supream Powers,
for that they were wont to make them propi-
tious, by Sacrifice and Supplications, before
they would enter upon their Secular Enter-
prizes. And finally the famous * *Infidels*
of our Times are said to be at their Prayers
Five times in the Day. Now whom shall
we call *Infidels* and *Pagans*, those who have
liv’d under this intimate Sense and Homage
of the Deity, or some others, who tho’ they
bear the Name of *Christians*, yet live as if
they never thought of an over-ruling God.
Or who will appear, with the best Advan-
tage, before the Judge of the World, they
who have reckon’d it their Duty, to be
every day mindful of their Allegiance to him,
or some among us, that for several Years
together, have not Sanctify’d their Houses;

Knowles's Turkish History.

nor glorify'd their Maker with Prayers or Praises in their Families? But, Alas! shall they, who were so miserably bewilder'd in the Shadow of Death, be more grateful to the Almighty, for his Beneficence, and more sensible of his Superintendence over them, than we, that Enjoy the glorious Illumination of the Gospel, and the Guidance of Eternal Truth? Or shall we, who stand Candidates for Heaven, be exceeded in Devotion by the blinded *Gentiles*, or the unrighteous *Pharisees*, who have already their Doom anticipated to the Vengeance of Hell? Oh! let the thoughts of so deplorable a Neglect, awaken us out of our listless and dead Security, and create in us a generous and Christian Emulation, that we, who make our aim at the Mansions of Glory, be not shamed and out-done by such, as have been fearfully determin'd for Perdition.

But methinks, that without fetching Considerations from other Peoples Behaviour, or from another World, a little reflection upon the Misery and Uncertainty of this, should prostrate us oftener upon our Knees, and humble us to take Sanctuary at the Throne of Grace: For what Casualties, what Misfortunes are we not daily expos'd unto? who is secure, but that his Bed may be his Grave; and that he, and his

pos.

possessions may be consum'd to Cinders and Ashes, before the next Light? How then dare such a one go Abroad by Day, or take his Repose in the Night, without recommending himself, and his, to the Protection of Heaven; for verily he deserves, neither success in the one, nor rest in the other, that scorns or neglects to supplicate for a Blessing on all his Undertakings? Or is it not Justice, if upon this Contempt, the Lord withdraw his Protection, and expose thee to the merciless Fury of that *roaring Lyon, that walketh to and fro seeking whom he may devour?*

Wherefore expostulate with thy self at thy going out: Who can tell, but this is my last Day? at thy return, think, May I not sleep in Death? and may it not be determin'd against me as against the Miser in the Gospel, *This Night thy Soul shall be taken from thee?* If not, what Crouds of Fiends and evil Spirits are there still encompassing me, and my House, that are always at hand to scare me with frightful Dreams and Apparitions; or to inveigle and tempt me to Sin, or to instigate wicked Men to do me, or mine, a Mischeif, by Robberies, Burnings, or any other Villanies? seeing thou art thus environ'd with ensnaring Dangers, and Legions of ghostly Foes, how ready shouldst thou be to send Embassies of Prayer,

to intreat the *Most high God*, at Morning and Evening, *to guard thy Soul, that is among Lions*; for he hath promis'd, *Psal. 34. 7. That his Angels shall tarry round about them that fear him, to deliver them.* Besides Frequent Prayer is a Catholicon, a sovereign Expedient upon all Emergencies; an Amulet to resist, and cool all manner of Temptations; an Armour against the fiery Darts of Satan; a ready Method to gain Redemption to the Prisoner, Recovery to the Sick, and Comfort to the broken Hearted, a Fence and Support to the Great; a Sanctuary and Refuge to the Poor; a Guide to the Stranger and Traveller; a Counsellor to the Doubtful and Dejected, and a Guard to all, Sleeping and Waking. As it is an Antidote to all Maladies, so is it the easiest to be perform'd; no less pleasing to God than beneficial to us, and consistent with all Employments, Places and Degrees of Men. In fine, it is the Life and Soul of Religion, and of so high Importance, as that it is impossible any Person or Family should arrive to true and serious Holiness, without frequent recourse to their Devotion. Therefore it is incumbent upon a good Governour, to see it observ'd in his House, according to the Direction of God's Word, and the general Usage of the Churches. As, first, That he have Prayers in his House,

at Morning and Evening ; that he see they crave a Blessing before, and give Thanks after they have Eaten ; lastly, that he set or teach them, some short Prayers for their secret and Closet Devotion. If this were well look'd after, it would make them more ready to attend, and more devout and chearful at the publick Service of the Church. For

Thirdly, It is requir'd, that the good Family should attend to the publick, as well as private Ordinances of Religion ; and that they might not be heedless and forgetful of this, the Commandment expressly enjoins every particular Governour, to see that all his House, or that are *within his gates*, shall solemnly keep the Sabbath ; implying all publick Religion, to see their coming to the Service of the Church, to Pray, to hear the Reading and Expounding of the Word, and to participate of the Holy Sacraments. Thus the Divine Wisdom hath excellently provided, by one Ministration above another, to Edify us up to the fulness of Grace in Christ : For as every Household is to be guided by their immediate Ruler, so an union of Families or Parish, by their respective Pastors ; and then more extensive Divisions by Spiritual Fathers and Bishops : so the whole Church, as one Family by the Lord Jesus Christ the Head and Father of us all. To this end,

that the means of Grace may be effectually convey'd down, throughout the whole Body of the Church, there are certain Days divinely appointed; and particularly the Sabbath, or the Seventh Day, as also Holy and Separate places, where we are to meet, to be taught and improv'd, by an Order of Men, successively deriving their Authority from Christ and his Apostles to that purpose: and truly, the Piety of the Lord's-day (tho' frequently Prophan'd) is the only visible Relict of Christianity now among us: And yet it is but difficultly that we can abstain, even upon these solemn Occasions, from Riot, Revelling and Luxury; so unjust are we always upon Extreame; for we are loath to dispense with any time from our worldly Business, which is at the best but serious Vanity; and yet how free, to make a Pastime of Religious Days, and of these serious Minutes peculiarly allotted to the work of our Salvation? As if we grudg'd the great Dispenser, not only of our time, but of every thing else, One Day in Seven, to give him Thanks for his Blessings, or Envy'd our Souls an Opportunity to think of their future Welfare. How much Juster to Religion, without the Authority of inspir'd Writings, were the Gentiles than this? for as it is observ'd, it was not only the practice of the *Jews*, but of the

Egypt.

Egyptians, the Indians, Greeks, Celts, that is, the Germans, Gauls and Britains, yea and the immemorial Custom of all Nations, to Sanctify the Seventh Day with holy Worship and Sacrifice. Thus where there was Religion, Holy-days were always set apart to exercise it; and tho' Scripture did not interpose with them, yet either it was every where deriv'd down by the Sons of Noah; or humane Reason, or Nature it self, suggested the necessity of the observance. But,

We are not left at these uncertainties, we have (God be prais'd) undoubted assurances how and what we are to Sanctify, with the most glorious Rewards annexed to the performance, and yet how much more reluctant to sanctify our time than they were. For what Pain do we see some people at to be eas'd from the Employment of the Sabbath? any slight Pretence shall call them aside, as if it were an idle kind of Market-day, to loiter, drink, sleep, visit Friends, sum up secular Accounts, or go needless Journies. And these things are so much the practice of the Age, that were it not for the faint (because unexecuted) restraints of humane Laws, 'tis to be fear'd our Allegiance to Heaven and our Sabbaths would be quite forgotten. There being a Number of such severe Task-masters, who, as they

* Hug. Grot. de Veritat. Chr. Relig. Not. ad Lib. 1.

allow

allow themselves no intermission to their Lust, Pleasure, and the drudgeries of Hell, they are also of that *Egyptian* temper, as to keep their Slaves in perpetual Bondage: for if Errands or Journies can be thought of, *Sunday* is the Day, as if they sorely Envy'd them this time of holy Repose and Sacrifice unto the Lord. Oh forlorn Governours! Oh ungrateful ill-manag'd Power! is this the Return made for exalting them to superintend their Brethren, that they are not only Satisfy'd to damn themselves, but must abuse their Power to pervert and destroy others. For what can be otherwise expected, when poor Wretches are neither instructed at *home*, nor brought to the Catechising, or Preaching of the *Church*, but cherish'd in Ignorance, and encouraged to trample upon the few despised Ordinances that yet survive to distinguish us from *Turks* and *Heathens*. For (to our Sorrow and Amendment be it spoken) it is not our conscientious Honesty in Dealing, or the Veracity of our Words, or the Sobriety of our Behaviour, or our unlimited Love and Charity to each other, or an unconquerable Fidelity to our Oaths and Promises, or in brief, any of the ancient shining Vertues of a Christian's Life, that doth now raise us above the level of the *Infidels*. So that if to this remissness of Conversation, we

add

add a Contempt of divine Ordinances, particularly of the *Lord's-day*, then farewell *Christianity* and *Religion*, and we shall quickly be overwhelm'd in what our Enemies so long labour'd to bring us to, *Barbarity* and *Atheism*. How zealous then should we be to sanctify it, as the remembrancer of our Redemption, and Resurrection of our Lord, and as the best Opportunity left us to secure our Election, before we go Home, and to rescue the Age from its avow'd Prophaneness and Immorality; to which Christian Purpose the generous (tho' discourag'd) Endeavours of many in the Ministry, would (through the blessing of Heaven) be successful if in conjunction with them, the Magistracy would be as ready to Execute, as to Enact Laws against Impiety. And if Parents and Masters would also concur in Obliging themselves, and their Families as earnestly to the Service of God upon his Day, as they are intent upon Business and Diversions at other times. Nay this alone would prevent all publick Cares, and by way of Anticipation make the Remedies of the Law (as Physick to a good Constitution) useless. And never was there a greater necessity for this domestick Watchfulness than at this time, while we are under the publick Indulgence of going, and doing what we please; for the plausible colour of worshipping every one

one his own way, is warrant to wander abroad against the Checks of Authority, and consequently it shelters Villains very often upon their wicked Purposes, under the fair pretence of going to hear a Sermon. In such an Emergency it is necessary a Governour should understand the disposition and tendency of each particular Person he deals with, that he may make his Allowances accordingly; but it is impossible that any should be able to make these narrow Inspections, except it be in the narrow Jurisdictions of Families: and therefore House-keepers, as they are in a great measure capable to prevent, so will they be highly responsible for the Abuses of our unlimited Liberties, particularly if they suffer such as belong to them so to loiter as to appear in no religious Assembly.

But Some there are (I know) that think a Sabbath as well Solemniz'd at Home, as in the publick Service: I am sure the Apostle thinks otherwise, as appears by his Command, *Heb. 10. 25. Provoke one another to love and to good works, and forsake not the assembling of your selves together as the manner of some is, &c.* It was the Apostolical Method (we read) to meet together for divine Worship upon the Lords-day; and in some Ages after them it is said, 'That Christians did not think it enough to read,

and

and pray, and praise God at Home, but made conscience of appearing in the publick Assembly, from which nothing but Sickness and absolute Necessity could detain them. * *Ignatius* in his time (as it were) in spight of Persecutions advis'd them to meet together in the Temple of God, as unto one Altar. And it is often observ'd, that they did not fail of so doing, tho' they were sure to be punish'd for it with the most exquisite Villanies and Tortures. Alas whither is this Christian Piety and Resolution now retir'd? and how dispirited is our Zeal for the House of God? from hence most violent Threats and Dangers would not exclude them, and hither the Calls of the Gospel and Christ's heavenly Intreaties are insufficient to invite us; Fire and Sword could not terrify or withhold them, but I am asham'd to say how slender a Pretence will excuse us from meeting God in the Temple; nay, there are several that forego this Duty purely to disgust their Minister, as if they would damn themselves for spight; like Children that hurt or burn themselves to fret their Nurses. But will this childish and revengeful Pique excuse them before the great Tribunal? or will it be any ease for them in Hell-torments, to re-

* Ep. ad Magn.

fect how they have plung'd themselves in the Depths of Sorrows, out of hatred to their Pastors. No, this is a Strain of such inconsiderate spight as is not to be match'd in the Annals of Fools and Lunaticks. Therefore let no Man be so fond of his Destruction, nor so much a Fury as to undo himself to move the regret and compassion of others. But let him rejoyce that he has the Priviledge of hearing God's Word, to correct and forewarn him of the Evil to come, to strengthen his Faith, to enliven his Hope, and to establish his Obedience. And maugre all Provocations, let him (with the Royal Prophet) rejoyce in coming to the House of God, and like a good Steward, bring his Charge with him, that they may hear, learn and obey the Laws and Statutes of the Lord.

Further, he is not only oblig'd to bring them to Prayer and Preaching, but to participate (if of age and discretion) upon all opportunities, of the holy Communion. This is the most distinguishing Ordinance of Christianity, the Earnest and Seal of our Redemption, the Memorial of the propitiatory Oblation made for the whole World: It is a mysterious Intercourse between God and Man, and the excellent Method of deriving Grace and Spiritual Comfort to afflicted Souls, from the Author of all Good-

ness;

ness; and in short, it is of that consequence, that no Man who neglects and contemns it, can properly bear the Character of a *Christian*, or rationally expect the Mercies of a *Saviour*. For, *verily except ye eat the flesh of the Son of man and drink his blood, you have no life in you*, Joh. 6. 35. How deplorable is it to any one who considers this, to see a thing so necessary to Salvation, so generally neglected? How in every respect do we dwindle our Religion to a listless Prophaneness? To Communicate twice or thrice a Year, is a specious Form of Godliness; for I tremble to think of those who desire the Name of *Christians*, and yet receive not in many Years, perhaps not in their whole Lives. With what a pious Indignation, would the holy Ancients have censur'd this gross Prophaness and Contempt of our Lord? for they had as daily a recourse to the Sacrament as to their daily Devotion, and were rather more careful to nourish their Souls with this heavenly *Manna*, than their Bodies with *daily Bread*. In the general, if they were not thus strict, yet their Sabbaths and publick Services were always celebrated with the Sacrament. * *Pliny*, a Heathen Persecutor testifies as much; for so he informs the Emperour,

* *Plin. Ep. Lib. 10. Ep. 97.*

' that the Christians were wont to assemble
 ' on the appointed Day, (undoubtedly the
 ' Lords-day) that they then sung Hymns to
 ' Christ, as unto a God, that they oblig'd
 ' themselves by a Sacrament, not to commit
 ' Wickedness, but to avoid Thefts, Rob-
 ' beries, Adulteries, to be true to their
 ' Promises, and honest to their Trust. And
 these sacred Resolutions being still repeated
 and renewed by a Weekly Communion, was
 a means to settle and habituate their Inte-
 grity, and to keep them in a steady apprehen-
 sion of their Duty and always prepar'd
 to dye.

It is very improbable, that the Purity
 and Beauty of our Religion should again
 appear in its primitive Perfection until this
 holy Sacrament be both better understood,
 and more frequently receiv'd among us:
 for this would force Men to consider, to
 search their Breasts, and to reflect upon
 their Actions, and their Consciences being
 often call'd to account, would be tender,
 wakeful, and stand upon their guard against
 the subtile approaches of sin. A Commu-
 nion being of this advantage, considering
 Persons will, I hope, perceive how much
 it is their Interest to frequent it, and also to
 induce those whom they govern and may
 influence along with them.

There are some things further with rela-
 tion

tion to the Publick, that are not to be omitted; as namely, Rules how to prepare, to attend and behave themselves at divine Service. 'Let Men and Women (says **Cl. Alex.*) come to Church in a comely 'Apparel, with a grave Pace, with a modest 'Silence, and Love unfeigned, and chaste 'both in Body and Mind; that they may be 'fit to put up their Prayers to God. Moreover the Church (they should know) is the House of the King of Kings, therefore they should leave the World behind them, and cast away the Idols of Satan, wicked Thoughts and lustful Desires, before they enter into that holy Place, before God and his Retinue of Angels, that their Minds may be so disengag'd from Levity and Distraction, as they may be entirely devoted to sacred Meditation. Being thus inwardly compos'd, he must admonish them that they be guilty of no Indecencies in their Gesture, but that they frame their Bodies orderly, by kneeling or standing, as appointed by the Liturgy, that they may glorify God, by *external Reverence*, as well as *inward Devotion*: particularly let them not be guilty of that insufferable Presumption of *Sitting in times of Prayer*, For there are no *Jews, Turks, or Heathens*,

* *Cave's Primitive Christianity.*

that would not be ashamed of reproaching God by so slovenly a Contempt of him in so solemn a part of Religion as Prayers, and there is no man that would thus rudely address himself, I will not say to an earthly King, but to any thing of a Superior, is it then (think you) a fit Posture for us pitiful Sinners to be in, when we supplicate the sovereign Lord and Monarch of the whole World? Can we in our ordinary Conversation pay the humblest Bows and Respects to one another, and afterwards in the Temple grudge the Reverence of our Knees unto God? How incongruous does this appear, to see us in disrespecting him, degrade our God below our selves? Was it thus that our Saviour was wont to Pray? No, for tho' we must allow him a greater Intimacy in the Court of Heaven than ever we can pretend to, yet he prostrated himself upon the bare Ground when he pray'd in the Garden; and *St. Paul* kneel'd to pray upon the stony Shore, *Acts 21. 5.* and Kneeling in Prayer has, in all Ages, been the Usage of the Church.

But without Precept or Example, if we had any proper Notion of a God, certainly an Awe of his Power and Majesty would be enough to stoop a Creature to the lowest Humility in speaking to him, and enough to convince any one that his Prayers can

never be expiatory, but criminal, nor a Sacrifice, but an Abomination, unless they are express'd with a profound Humility both of Body and Soul. Seeing then we have the Example of our Mediator, and of all good Men, seeing that both the Scripture, and the Nature of Devotion, with the Authority of the Church requires it, it therefore becomes you to bow down your selves, and to command the Conformity of your Families in Prayer, and to observe that Decency throughout Divine Service, which tends to the Edification of Souls, and to the glory of God, who loveth Uniformity, but hateth Confusion and Disorder.

Having in this order celebrated the Service of the Church, the good Master should endeavour to see that his Flock don't leave all their Religion there behind them; but remember them, that when they have pray'd against Sin, they ought to avoid it, and when they have heard good Instruction, they ought to treasure it up in their Hearts, to make it the Rule and Conduct of their Lives. But if instead of this he finds them to Censure their Teacher and his Doctrine, he ought to rebuke them severely, and to confute their Petulancy, he should justify the usefulness of the Discourse they have heard, by recapitulating the most material parts of it. Again, after they have sancti-

fy'd the Morning in the *Temple*, let them not by any means frequent *Satan's Exchange* in the Afternoon, the *Ale-house*, or any prophane Pastimes and Diversions ; but put them to read and meditate on the Word of God, exhort them to fervent Prayer, and to call for Grace, to graft and impregnate the good Seed of the Word in their hearts, that it may bring forth Fruits, to Holiness, and to the insuranc of everlasting Life.

In the next place, that publick Ordinances and Instruction may be more regarded, a Governour should beget among his Domesticks that Esteem and Veneration for their Minister, as to take him for their spiritual Guide and Father. This, I know, will sound as partial and invidious in some peoples Ears, but when I consider how hard it is to take Reproof or Advice from those whom we despise, I can't pay that deference to ill Constructions, as to omit so seasonable a Caution. It looks very preposterous (methinks) to profess Love for Religion, and yet to hate the Ministers of it : Are they become your Enemies *for telling the truth*, or for being too negligent in their Duties ? sure it must not be for the former, and is it possible an Age so pregnant of the most monstrous Heresies and triumphant Debaucheries, should be conscientiously displeas'd at their remissness ?

No,

No, the Out-cries of peevish, contentious, gainsaying, proud and vicious People against the Clergy, is an undoubted sign of their Fidelity and Zeal in the Defence of their Religion, and that they make too great an opposition to wicked and factious Men. 'Tis true, it were to be wish'd nevertheless, that the Order were more universally unexceptionable, and that the Vices and Indiscretion of some and the Meanness of others, did not render them so inconsiderable; but are there any of them incapable of directing a willing and pious Mind in the belief and practice of what is necessary to Salvation? And have we not a number of pious and able Divines, not inferior when proportion'd to any Age or Country? Are they not industrious to maintain the Truth, to confute the Erroneous, and to make the Knowledge of Good and Evil obvious and familiar? if, as the Apostle expresses it, we may be foolish in our own Defense. But what are any Endeavours to allay the Malice and Furies of Dissention? for where there are Dissentions, opposite Parties will ever malign, and calumniate one the other, especially their respective Leaders; the inferior Factions also (our poor divided Church can witness it) will be more violently set to undermine the superior or establish'd Party, as that

which gives the greatest Opposition to their secret Purposes. Hence the venom'd Shafts of Obloquy are continually level'd at our Ministry, any idle Surmise will improve to their Scandal; and such is the Indulgence they meet with, that these things which are thought very excusable, it may be commendable in others, are often black enough to blast their Characters. And that which makes the higher Aggravation is, People seem to triumph and rejoyce at, rather than condole the Faults of their Pastors. But certainly they who thus study to render the Authority of a Divine insignificant, and his Preaching useless, have never consider'd that it is not so much his *Person*, as the *Gospel* that suffers in the Quarrel, and their Revenge doth not only affect the Clergy-man's good Name, but the Souls of the Multitude he governs, who will be fond of Prejudices to their own Injuries. For Priest and People to be at variance, is in the Prophets Account, the Symptom of a desperate and incorrigible State: *Let no man strive or reprove another* (saith he) *for thy people are as they that strive with the Priest*, Hos. 4. 4. Implying, that this is a Mark of settl'd Iniquity, and that it is vain striving to reform a People thus affected. For it really indicates a Disposition to shake off all Religion, and a

Per-

Perversness hardly to be match'd by the rudest Nations ; for where-ever there was Religion , there was still a proportionate regard for the Ministers of it ; and it is observ'd, the worst Enemy of the best Religion , even * *Julian* could plead for it as the most reasonable thing in the World , ' That Priests should be honor'd, yea in some respects above civil Magistrates, as being ' the immediate Attendants and domestick ' Servants of God, our Intercessors with ' Heaven, and the Means of deriving down ' great Blessings from God upon us. Again, the Immunities which the Order obtain'd in the Jewish, as well as in divers other Nations, sufficiently attests their Acknowledgements hereof. The *Galatians*, says St. *Paul*, lov'd him so dearly that they were willing even to pluck out their Eyes to do him good. And it is a memorable Relation of the famous † *Constantine*, that he was so very tender of the Reputation of the Clergy, as to profess, ' That if at any time ' he should spie a Bishop overtaken in any ' immodest or uncomely Action, he would ' cover him with his own Imperial Robe, ' rather than another should take notice of ' it to the scandal of his Place or his Person. ' Again, A pious Bishop, and a faithful Minister was in these days dearer to them than

* *Cave's Primitive Christianity.* † *Ibid.*

‘the most valuable Blessings upon Earth,
‘and they could want anything rather than
‘be without them. Thus when *Chrysostom*
‘was driven into Banishment, the people
‘burst out into Tears, and as he went along
‘cry’d out, It was better the Sun should not
‘shine, than that *John Chrysostom* should
‘not preach. In fine, they look’d upon
‘their Ministers as the common Parents of
‘Christians, whom as such they honour’d
‘and obey’d, and repair’d unto them for
‘Direction in all important Cases, &c.
This will account for that vast disproportion of Piety between the present and the former Ages; for while people were in amity with, they were willing to be guided and directed by them that watch’d over them in the Lord. And for this reason I judge it very expedient for a Family that would improve, to be at the best understanding with their Minister; and that House-keepers would sometimes advise with him of their spiritual Affairs. Acquaint him what progress you have made with your Children and Servants, and get his direction what Catechisms, what good Books to put in their hands; particularly you should bring the Members of your Household to confer with him in person, when you would prepare them for the holy Communion. Both you and your Minister will
cer.

certainly find a great deal of comfort in this way of Correspondence ; and if he should happen to be a man of no very good Conduct, yet finding you to make Conscience of these things, it will force him to amend, and still to labour more and more to do you good in the Lord. Whereas your Remisness is undoubtedly one of the most mortifying Discouragements a Clergy-Man can meet with. What Husband-man would not be dejected, and lay aside his Labours, if after a great deal of Expense, and many Years Industry, he found his Ground still barren and unfruitful? and can he that constantly prays, and preaches among you be less discourag'd or troubl'd, when after all his Study and Pains he finds you barren in the Fruits of Holiness, and altogether listless in the Interests of Eternity. Upon this Consideration, as you should not be backward from coming to Church to hear Sermons, you should be as free to attend when there are only Prayers ; for as the case stands, Prayers are much more necessary than Sermons, because we don't so much want *Directions* what to *practice*, as *Grace* to *practice* what we know ; and he that regards a Sermon beyond the Prayers, seems to regard Man above God : And what stress soever some People lay upon hearing a great deal, this Reflection will in time

to

to come afford but little comfort, unless we make better Conscience of obeying what we are told. You should not for the Sake of a more plausible Preacher forsake your own Church, for that will lay the Foundation of a Disgust between you and your Pastor, and be every way an Occasion of such ill Consequences, as will much exceed your pretended Benefit; neither should you give Ear to the subtile Perswasion of those that go about to seduce you to forsake the Church, without giving your Minister notice of it, and consulting with him how to defend your self, and how to obviate their Objections: for generally these Seducers, like him that tempted our first Mother, depend for Success from your Simplicity and Unwariness; so the Apostle declares their way of making Converts, *they creep into houses and lead captive silly women*, that is, they set upon weak, unsettled, or young People; a well-grounded Person they will not encounter, and (like *Satan*) they speedily flee from a vigorous resistance. By shewing so much Confidence in your own Minister, and by guarding him when you find Occasion from uncharitable Censures, you will oblige him both to be watchful of his Conversation, and to raise his Abilities to glorify God, and to Edify your Souls. If these discretionary Cautions were duly ob-

observ'd, the publick parts of Religion would become infinitely more effectual, and render your Family much more easy and tractable to your private Discipline.

Moreover, to enforce these Duties that I have premis'd, the good Governour must omit no Expedients: he ought to rebuke and admonish the Vicious and Froward, to caress and encourage the Towardly, to invite and perswade the Untractable, and never to let the commission of any Sin, or the omission of any Duty to pass without a Censure. That your Reproofs may be regarded, you should deliver them with a mixture of Mildness and Concern, your Speech should be season'd with Grace, and your Conversation with such an air of Gravity, as may keep them from contempt. At your Meals, at Work, at Diversions and Leisure-times you ought to entertain them as much as may be with profitable Discourses, such as with the Lives and Actions of some eminently vertuous Men, or any other moral Relations; this will prevent impertinent Talk, and possibly at the same time it diverts, raise good Resolutions in your Hearers, at least it will challenge you some Veneration, and give a greater efficacy to your Counsels. But if soft and easy Methods prove ineffectual, since no Stone must be left unturn'd, no Endeavours omitted of

of reclaiming them, Correction and Punishment should take place ; yet not forgetting that these courser Disciplines, with reference to Servants as well as Children, are to be temper'd with more of the tenderness of a Father, than the severities of a Master. The *Gentiles* indeed exercis'd a high Authority in this particular, for the Father of the Family was invested with the power of Life and Death over his own House, as in most parts of *Asia* and the *West-Indies*. And this was the Constitution (saith *Aerodius*) of the ancient *Gauls*, (and 'tis probable the *Britains* had the same) but at *Rome* domestick Authority was so great, that (by *Romulus's* Decree) the Parent had a free absolute Power of acting Arbitrarily over his Household, and to sentence Death without any Authority but his own, or any Magistrate but himself. *Brutus* the First seems to have sentenc'd his own Children to dye for Treason, by his own Authority; and *Cassius*, for publishing the *Agrarian Law* (without the concurrence of the Magistracy) publickly put his Son to Death. By these means * *Halicarnassæus* boasteth that Contumacy, Disobedience to Parents, and Parricide, were seldom heard of under the *Roman* Government ; but that in *Greece*

* *Ær. de Ju. Patr.*

they were common and ordinary, and that by reason of the weak-limited Power allow'd to Parents by their Law-givers, *Charondas, Pittacus, and Solon*. We are not to wonder at this Severity among the Heathens, when we find it among the Mosaick Decrees, That a Child should be Stoned to Death, not only for Parricide, but for irreverent Speeches and Disobedience to his Parents. Nay it is recorded, that the *Christians long after Christ, retain'd the power of Life and Death, to curb the Immorality of their Household; neither was it judg'd Cruelty or Tyranny, to act therein upon occasion, because their Power was necessarily so temper'd with Tenderness, Relation and Pity, as that Justice it self (tho' they determin'd any thing severely) could not be thought to act more impartially; their Nature being so generous, as to forget all foolish Fondness when they dealt with stubborn Impieties. And there is a very memorable *Relation to this purpose of a certain *Persian*, 'Who having a froward and disobedient Son, he bound his Hands, and presented him before K. *Artaxerxes*, earnestly importuning the King, that he might be

* *Imo longe post
Christum ea que
necis aut vite fuit
valuit inter fide-
les, &c. Id. de
Ju. Patr.*

* *Id. de Ju. Patr.*

' slain. The King with amazement looks
 upon him, and answers, ' Canst thou be
 ' hold or see thy own Son bereav'd of Life?
 ' The Father replies, There is in my Gar-
 ' den a *Lettice* luxuriantly spread in
 ' Leaves, but I cut off all the corrupt and
 ' superfluous; does it therefore perish and
 ' decay? No, for that reason it grows much
 ' sweeter, and is more flourishing. Apply
 ' this to me, (O King!) for if I see him
 ' Executed, that by his ill Morals perverts
 ' my Household, and corrupts his Brethren,
 ' I shall think my self happy, and not con-
 ' ceive any weak fears of decaying thereby
 ' but glory in hopes of being more prospe-
 ' rous in my Generation. Now this is a
 strain of Zeal for Vertue, and a Character
 too rude and savage to be thought of, while
 Liberty and Fondness are in fashion; Good-
 nature must not suffer us to be angry with
 those whom we love, much less severe
 upon them, altho' they be ever so Impious;
 whereas this noble *Heathen* would sooner
 lose his Son, than lose Piety and good Man-
 ners: With the Son of *Syrach* he wisely
 concurr'd, *Eccl.* 16. 1, 2, 3. *That there was*
no joy in a multitude of unprofitable chil-
dren, nor any delight in ungodly sons; for one
that is just is better than a thousand, and
better it is to die childless, than to have such
as are ungodly; for by one that hath under-
stand

standing shall the city be replenished, but the kindred of the wicked shall speedily become desolate. To prevent such Miscarriages, the Ancients (as was said) asserted domestic Authority in its full Extent, because that if rightly manag'd it was an extraordinary Aid and Supplement to the Publick, and was its effectual Relief in several Instances, beyond the power and reach of the Magistrate: Here the sproutings and first appearances of Vice might be corrected and rooted up; here a rebellious Constitution might be often cured and amended, for which being settled the Magistrate has no other cure but Destruction; and while Families were under the apprehensions that the severest Inflictions were lodg'd in the power of their Parent or Master, he had then the Reins in his hand, and might guide them to the best Advantage, as being secure of the utmost Respect and Submission in his House. But

We have now lost these fearful Arts of Government, and verily Punishments, tho' often necessary, are very troublesome and regretful Remedies. 'Tis probable Men might prevent themselves (and Preventions are much more acceptable than Corrections) of these ungrateful Occasions, with many other Evils, if they govern'd their Houses by these Two necessary Cautions.

First,

First, By restraining them from *prophane debauch'd Company*; for there is no such Enemy to Innocence, as the Serpentine Guile of an Hellish Companion; it has been the ruin and overthrow of Millions of Souls, it is a subtle Poison, that works and kills insensibly, it steals us into Perdition, as the Destroyer did our first Parents, under a fair Pretence of Friendship: And therefore a Man should be as strict to guard his Household from the Temptations of a lewd wicked Associate, as from the Contagion of a common Plague or Pestilence; the one being no less catching to deprave an innocent Soul, than the other to destroy the welfare of the Body.

Secondly, In keeping them employ'd, and out of *Idleness*; for Man's Mind is a restless and active Principle, that will be doing of mischief rather than nothing: So that when it is disengag'd from Religious Exercises, if it be not wound up, or put in motion, to attend some honest Business, or harmless Diversion, it will, like standing Water that is a Nursery of poisonous Vermin, generate a world of sinful and unclean Desires, such as being dwelt upon will almost enforce us into Wickedness. But if our vacant leisures did not make us so prone to Evil, yet (we know) they are inviting for the Tempter to come and par-

ley

ley with us : Therefore when a People is indulg'd to be sloathful and at ease, they are (as it were) put into the Devil's Shop, where Crouds of Friends swarm about them with all manner of Temptations ; and when they admit and dally with such Company, to be sure they seldom escape away innocent. So that if any one heartily espouses the spiritual, as well as temporal Welfare of his Household, he must without regard to Wealth or Quality, dissuade them from Idleness, as from the manifest Snares of *Satan*, and ply them, if not to Labour, yet to Studying or Reading, or to some very innocent Recreations, such as may not lead or betray them to any Evil, that they may keep their Minds unblemish'd, in a pure and uninterrupted affiance with God and Goodness.

C H A P. IV.

Of a House-keeper's special Obligations, with respect to the particular Members of his Family.

HAVING briefly spoken to the general Duties of *Exhortation* and *Instruction*, of *Prayers*, of enjoining them to sanctify the *Lord's-Day*, and to observe the

H

pub-

publick Ordinances of *Religion*; I come to instance the Persons, with the pious Governour's particular Obligations to 'em. I begin with the first: The nearest Relation in this World, is between a Man and his Wife; *Marriage* has *espous'd* her to him as a part of his *own Body*, and he has thereby bound himself toward her to all good Offices in his power, for the furtherance of her secular and eternal Welfare. His *Authority* over her is sometimes said to be **Political*, which is to be obey'd upon Contract, and more for *Interest* and *Kindness*, than *Fear*: It is also stiled a *Timocratical Power*, that is, a Power founded upon Respect, and proper to such as govern by turns; intimating that the Woman is to serve her Husband's Absence, and to be his assistant to carry on the Interest of the Family; for it may be hoped she enters not that anxious State before she is advanced to some Discretion, and is competently grounded in the Principles of Religion, and sensible of her Duty to approve her self *a meet help*, in prompting Industry and good Principles to those about her, and in shewing a due Respect and Obedience to her Husband; † for by the Law of Nature the *Male* is intended to *bear Rule*. Hence the

* *Aristot. Polit. l. i. c. 8.* † *Ibid.*

Apostle commands Women, as the *weaker Vessels*, to *submit* to the *just Authorities* of their Husbands, (*Col* 3. 18.) who therefore ought to dehort them from Evil, to edify and encourage them in the progress of Vertue, lest that if they indulge themselves in any Misdemeanors, their Perverseness, Peevishness, or ill Examples, become necessary to pervert their Families; the one Parent being as liable as the other, by Irregularities, to viciate and corrupt such as are conversant with them.

As he is to be her faithful *Guide* and *Counsellor*, she has likewise a Right to be entertain'd in the most unfeign'd Embraces of his *Love*, the sincerity whereof he is to manifest by being Chearful, Provident and Chast. *Chearful* and Obliging, in bearing a lightsom comfortable Mind under all changes of Condition, unmoveable at the heights and declensions of Fortune; not insolent, vicious, or unsociable in the one, nor melancholly or dispirited by the other, but constantly smooth and affable: Afflictions can hardly grate upon so excellent and loving a Temperament as this, and (as the wise King observes) it seasons a Dinner of *Herbs* to be more acceptable and delicious than a *stalled Ox*, where there is Strife, Hatred and Discontent. *Provident*, in being industrious in his Occupations,

and managing his Substance frugally, not imbezeling it in Luxury or Vanity, lest Indigence or Poverty should starve or cool the warmth and vigour of their Affections. In fine, he is to be *Chast* and faithful to his Matrimonial Vow, confining himself (*Prov. 5. 15.*) *to the waters of his own cistern*, and shunning the lewd Embraces of strange Women. For

There is no *Enemy* so fatal to the Tranquillity of the *Nuptial Bed*, as *Whoredom* and *Adultery*; it is a Complication of the most provoking damnable Iniquities in the sight of God, and it is a wide Inlet to the most tragical Miseries of this Life; by the means of a whorish Woman a Man is brought to a Morsel of Bread: hereby a Man is scandalously impoverish'd, by *bestowing his Possessions* (as it were) upon the *impious Uses of Hell*, to support Whores and Stews; next it is a means to enervate his Vigour, and to macerate his Body with a world of noisom Diseases; so that his Life is sacrific'd in Martyrdom to the flames of his Lust, a direful Introduction to the unquenchable flames of Hell! But to anticipate these Torments, and to consummate his Calamity here, it is an indelible stain to his Reputation; it fills the Family with Brawls and Contention, and creates such implacable Jealousies, Rancour and

Ani-

Animosities between those, who should never be divided in Interest or Affection, a Man and his Wife, as renders their Life a kind of a Hell upon Earth; for this will provoke her, whom he design'd to be his Comfort, to be his tormenting Fury. So in *Eccl. 26. 23.* *A wicked woman is given as a portion to a wicked man.* Of such a one saith the Preacher, *I had rather dwell with a lion and a dragon, than to keep house with a wicked woman:* and as if no such tragical Calamity could be thought of, he prays, *Let the portion of a sinner be upon her.* Neither is it uncommon to observe, (tho' it be no general Rule) that these Miseries do befall the Wicked. It is possible the Upright may be sometimes involv'd in holy *Job's* Misfortunes; however they have a surer Promise (*Eccl. 26.*) that *a godly woman is given to him that feareth the Lord, and blessed is the man that hath a vertuous wife, for the number of his days shall be double:* It is a gift of the Lord, and there is nothing so much worth as a mind well instructed, and shamefaced; and a faithful woman is a double grace, and her continent mind cannot be valued, &c. Thus when the Conjugal Couple are really Vertuous, they are a Blessing to each other, and they can't be otherwise without destroying all their social Comforts and Enjoyments; whereas

if they heartily conspire to answer the *design* of their *Conjunction*; by *promoting* an *united Interest*, by supporting and solacing one the other in all Conditions, by a hearty concurrence in Piety and Religion, and by cultivating their Household in all good Practices; what a Heaven of Satisfaction and Content would these Endeavours afford them? What Joy would they find in their Families? and how effectually would this Method remove all occasions of Murmurs, Complaints, Discontents and Obloquy? Nay, it would so far reverse the Misery of it, as to sublimate their Condition to be the most solacing and desirable on this side the Grave. And when they have laid this solid foundation of Happiness in this Life, it is the endearing Privilege of their Religion, that they shall (by retaining their Integrity to the end) together advance hand in hand, to be together Crown'd with an immarcessible Crown of Glory in the World to come.

C H A P. V.

Motives to be careful of Childrens Education.

TH E next Relation is between the Parents and their Children, and I shall be the more particular, in shewing the necessity of Educating them Religiously, because that if this were well look'd after, it would well nigh supersede all further trouble; it being certainly true, that the good Institution of Youth is an Affair of that importance, that their Welfare, both with relation to this World, and the future, chiefly depends upon it. For it is in the growing or spring time of our Age, that we receive the first Impressions and Seeds of Vertue and Vice, and according to these first Seeds will the general Fruits and Issues of our Lives be: either Vicious or Vertuous, which will consequently render us either Miserable or Happy.

This was so obvious to *natural Reason*, as that the *Heathens* judg'd a reserv'd and *morally learn'd Education* indispensably necessary for the Foundation of a *good Life*. Thus by *Lycurgus* his Law, they should be taught while they were young, what

H 4

they

they were to practice when they came to Age. They also judg'd *Education* to be the *soundest Inheritance*, the most valuable Purchase they could bequeath their Children; the neglect of it was so reproachful, that they esteem'd a Man no other than a Beast in human Appearance, if he was not in some measure refin'd with Learning; and they resented the loss of it so hainously, that by *Solon's* Law a Child was acquitted from *relieving* his Father, if his Father had neglected his Education, and had not taught him an Occupation whereby to get his Living. Did they reflect so heavily upon their Temporal Disappointments? And what resentment (can you imagine) do those deserve, who go by a higher Calling, and yet are content their Children should be so very ignorant of saving Knowledge as the worst of *Pagans*? Or how can they be otherwise, while no further care is taken than barely to Baptize them, or for Custom sake to give them a few heedless Visits of the Church? No, It is not *Probity and righteousness* (as our Saviour thought of old) but the things *we eat and put on*, that are accounted the greatest Necessaries: For the main of Mens Industry is providing Fuel for their Progeny, to enjoy themselves in Luxury and Ease, as if they were sent hither, *Leviathan* like, purely

ly to take their Repast, and prey upon the Creatures of the Almighty.

Indeed if we were so low upon the level with Brutes, as to have no other Faculties to guide us but the Dictates of Sense; or if we had no *Souls* to be *saved*, no *Life* to *hope* for when our Earthly Tabernacles are dissolv'd; then the receiv'd Custom of limiting our Cares to the Body, and of abandoning our selves to pursue and dote upon gross and sensual Objects, might be something venial and excusable: But since (God be prais'd) the Case is far otherwise, That we are sent hither as *Probationers* for a *better State*, that we are possess'd with living Souls, of a divine and spiritual Nature, that will for ever subsist incorruptible in a State of Bliss or Misery. These Reflections should elevate our Thoughts above the feculent Regions of this World, and put us in mind, that the great Business we are to actuate here, is to purify and regenerate our Desires, to refine and spiritualize our Nature, till we be thought meet for *the habitation of the saints in glory*. And then seeing that this Divine Qualification must be the Product of habituated Custom, that it is not the Work of a Moment, hardly to be transacted under the dotage of Age, and not to be compass'd in delirious Fits of Sickness; this Consideration

ation should work upon us to bring our little Ones to be early acquainted with God and his Law, before the *evil days come*, that they may begin betimes upon their great Concern; for this would make Godliness their Pleasure, and would so consubstantiate it to their Constitution, as that it must cost them a great deal of malicious Industry and Violence, before they can rase the deep Impressions of their first Principles, or forsake the lovely Practice of Holiness, when they have been once us'd to it. Since Education is of so unspeakable an Advantage, I will more distinctly set down the Considerations that argue the necessity of it.

The first I shall mention is the *Depravedness of human Nature*, which in Youth is easy, but in Age not without much difficulty to be corrected; for tho' it be true that their Souls are in their beginning unpolluted, and like Virgin-Paper without Impressions of good or evil, yet I am sure they are *Cased* in such foul and unclean Carcasses, as will naturally infect and overrun them with a Leprosy of Corruption, if they be not succour'd with strong Preservatives, to resist the Poyson, and to mortify the Roots of Sin that lurk in their Members. It is every Man's remark, That the Earth doth of its own accord produce Weeds and unprofitable Trash, and that it

requires Pains and Manurement to be made fertile of that which is profitable and good : Mankind in this lapsed cursed State is of the same unhappy Temper ; we are naturally useleſs and prone to Improbability, and not to be ſubdu'd to the Rules of Vertue, without ſevere Reſtraints and Diſcipline. Now the ſame reaſon that requires the cultivating of our Soil, leſt it grow wild and barren, and of diſcipling our Beaſts of Service, leſt they become ſavage and unmanageable, doth dictate the like neceſſity for the regular Inſtitution of Youth, if we expect they ſhould answer the ſpecial Ends of their Creation, their *Obligations* to God and *Man*. But tho' they were not touch'd with this ſinful Biſs, and were primarily as indifferent to Vice as Vertue, yet certainly the Advantage to either will bear in behalf of what they are firſt poſſeſs'd with, and they will ſtrongly retain (like Veſſels) the favour of their firſt Infuſions. So that if their tender Diſpoſitions are moulded to a Leaven of Ungodlineſs, is it not a hazard but that this early Infection may grow incurable, and that the Poyſon may lurk in their Members to their dying Day ? However, allow they may be reclaim'd, that the *Leopard* may change his Spots, and the *Ethiopian* his Skin, and that they may do good who are accuſtomed to

do evil; yet Satan has the first Fruits, and 'tis only not impossible but that they may turn to the Service of Heaven in their hoary and decrepit Age, when they are in a manner disabled from Sin, and can no longer perform its abominable Drudgeries. I said it was only not impossible for them to reform, and I believe it will truly appear to be no more, to any that considers the malignity of inveterate Prejudice; it makes their averfions against Goodness almost essential and unconquerable, they are hardened in Sin and proof against the alarms of Conscience. Hence it is that so many of these early bewilder'd Wretches are so infatuated, as to *invert* the *distinctions* of *Good* and *Evil*: for instance, to admire Cursing, Swearing and Raillery, as the graceful Embellishments of Discourse; to think it a bravery to Blaspheme, to practice Lying, Diffimulation and Falshood, as commendable Artifices of Bargaining and Commerce, with (God knows what) other Impieties, as if they were the Accomplishments, and not the Disgrace and Reproach of their Education. Now is it possible that their Souls should be thus drousy, fear'd and remorseless in the cold Embraces of Death and Sin, had they not been consign'd to the guidance of their grand Enemy, and inur'd to be wicked before they could distinguish right and wrong.

2. In the next place Children should be under a religious Care and Education, not only to prevent these fatal Prejudices, but to *arm* and *defend* them against all the *powerful Temptations* of their *ghostly Enemies*. *Infancy* is (as it were) the first appearance of the Soul upon the Theatre of this World: In that State, like Strangers and Pilgrims, we are truly ignorant of the cunning Devices and Snares that are laid in wait for us; under this Disadvantage our Enemies (like ravening Wolves that gather about Lambs) lay close Sieges to destroy us, *Temptations* are then *strong*, and *Resistance* weak and *languid*; therefore lest we should come to relish the sweetness of serving God, our infernal Foes are set in Conspiracy with the World, together with our own lawless Passions, to accomplish our ruine. Now when Youth is thus beset with so many pompous Vanities, display'd in the most prevalent Temptations both of Pride and Pleasure, how readily do they pass away their Innocence to these specious Allurements? how easy are they to be transported with Lust, Wantonness, and the haughty Ambition of rising up to the newdest Extravagancies of the Age? how quickly brought over to an incorrigible Petulance and Arrogancy in Discourse, to a superstitious foolishness of Attire, and to be

be seriously devoted to Vanity, without any sober thoughts of serving God, or saving their Souls? Nay, they will be so senseless of any danger, as to rejoyce in being betray'd to these damnable and killing, tho' momentary pleasing Evils. This is the Effect of giving way to governless Affections, and uncontroll'd carnal Desires; while Passion and Lust run thus high, and subject Reason and Fore-sight to their slavish Bondage, how easy a Prize must they be to the Destroyer, how open and unguarded in all their Capacities, and how soon entangled in some vicious Compliance or other, upon every turn of Conversation? Now he allures and dazes their Eyes with lewd and tempting *Dalilah's*, this wounds them with lascivious Thoughts and unchast Desires: now he diverts them with the various sounds of Blasphemy, prophane Swearing, Lyes, Slander, and obscene Discourses. This execrable Oratory subtly steals into their Hearts, and vents it self again upon any occasion of Anger, Strife or Malice; another time he besots their sensual Appetites in Drunkenness, Luxury and Intemperance. And had we the Faculty of viewing the immaterial World, and seeing the Enterprizes of unclean Spirits, we should find that under these Extravagancies the Devil's Flock about them, (like Vermin about

bout Carrion) to fill them with evil Suggestions, and to furnish them with opportunities of perpetrating any flagitious Villanies.

Upon this survey of so many Temptations, what fatal Dangers are young and unwary People expos'd unto? what with the subtlety of internal Legions that lie in wait for them, and what with the treachery of their own rebellious Affections, that would always betray them, how great and malicious a Conspiracy is there form'd against them? their Enemies assault them on all sides, and closely besiege their Souls by all imaginable Tryals, Provocations, undermining Wiles, and malicious Stratagems; how then should we redouble our Cares, to ground them betimes in Vertue, and to crave Auxiliaries from above, God's continual Grace and Blessing, to fortify their Weakness and to overthrow and dissipate their implacable ghostly Foes? and how diligent ought we to be to prevent them even from the hazards of Temptations, while their Propensions and Inadvertencies are so liable to expose them. It was the Custom of an ancient and wise People, to Educate their Children in solitary Places, where no wanton Eye might tempt them, no vicious Example might corrupt them; and they were not to be admitted to their Societies of Towns

Towns or Cities, before they were of a settled Judgment, and establish'd in their Resolutions of renouncing Evil. This it may be is too severe a Caution, and inconsistent with the present disposition of the World; however it would be Prudence and Interest for Governours so far to imitate them, as to restrain their Families, especially Children, from licentious *Meetings*, and *Night-Revelings*; for in such confus'd and headless Conventions, where there is no dread of any Governour's Inspection, Immorality takes its swing, and so freely addresses the inconsiderate and young Spectators, as to challenge both Access and Compliance. Whereas

If they were prevented from these ensnaring Opportunities, till they were taught dutifully to fear God, with the hainousness and danger of disobeying Him, there would then be hardly any dread that such would go a gadding after vain and forbidden Sports; our Streets would not be pester'd with abusive, ill-bred Children, nor the Commonwealth so overcharg'd with profligate, idle Vagabonds: Godliness would have an uninterrupted Influence over 'em, they would blush at the sight of ill Company, and strive to exceed in Civility, Modesty and Innocence. When Youth is thus Divinely regulated, their Vertues shine with

with so sweet and charming a Grace, as renders their Conversation not much less pleasant and delightful, than the Society of Angels. Who would not be ravish'd to hear a Child discourse knowingly of divine Things? How comely is it to see their De-meanour adorn'd with Sobriety and Prudence? and how dear and acceptable do they render themselves, by paying an humble Deference and Submission to the Persons and Commands of their Superiors in Age or Authority? Contrarily, What more grievous, than to see Youth so brutish as to abuse and spurn against their Parents and Teachers, even while they are in most need of them? and what a grating Noise is it, to hear those that can scarce speak, to Curse and Blaspheme, as if they had suck'd the Devils Doctrine out of the Breasts that gave them Milk? How well does the Psalmist's Description suit with them? *They became froward from their mothers womb; as soon as they are born they go astray to speak lies, they become venomous as the poyson of serpents, stopping their ears to the voice of the charmer, charm he never so wisely.* Certainly our grand Enemy doth mightily triumph over so undisciplin'd a Generation of Vipers as this; they no sooner have the use of their Hands, but they filch and steal, nor the use of their Tongues, but they lie

and swear. 'Tis true, such Miscreants as these may repent, (but if as most likely) they be lost, their Parents must one Day expect a heavy Reckoning for their Miscarriage. For,

Thirdly, the Education of Children, tho' it be not so much consider'd amongst us by humane Laws, yet it is not left as indifferent to our choice, for we are most solemnly oblig'd to it by the express word of God. How much soever we think our selves engag'd to relieve them with Food and Raiment in their greatest Weakness, it is undoubtedly our Duty in a higher Degree, to adorn their Minds with spiritual Knowledge, and that Compassion is much more seraphick and divine, which has a livelier Feeling of the Necessities and Wants of the Soul than the Body. The Soul is God's peculiar Care, it is for the Preservation of it that his Laws are generally concern'd; and it is the only Creature in these lower Regions that can offer him a rational Service, therefore he has left it as an eternal Obligation upon Parents, to consecrate their Children to this purpose. This is imply'd in the fourth and fifth Commandments, in the former the Parent is requir'd to charge his Children to Hallow and Sanctify the Sabbath Day, and consequently to observe all the publick Ordinances of Religion: by the later (as the * Apostle explains it) the

* Ephes. 6. 2, 4.

Children are no less entitl'd to the Right of Receiving good Nurture and Education from their Parents, than they are oblig'd to return them the Homage of Honour and Obedience. And this is yet more plainly enforc'd in sundry other Passages of Scripture: When *Moses* deliver'd the Law to *Israel*, it was his particular Charge to Parents, *Deut. 6. 7. Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and walkest by the way.* And so the Psalmist, *He hath establish'd a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children.* Thus from Age to Age the People of God thought themselves oblig'd to instruct every succeeding Generation in the Laws and Knowledge of eternal Wisdome.

The Reason of this Diligence is explain'd in that of the wise King, *Prov. 22. 6. Train up a child in the way that he should go, and when he is old he will not depart from it.* He will be enamour'd with Religion, habit and custom will make it easy: Sin will appear frightful to him, and his early acquaintance with God, will still more and more raise his satisfaction in noble and divine Exercises; and his riper reflections upon the past Innocence and Towardliness

of his Youth will make it appear very grating and unnatural, to end those Days in Vice, that were happily begun in Vertue; or to turn back again to Hell, after he is come so far on his way to Heaven. For these reasons the Jews commended the care of Education, to the most knowing and wisest Men. * *Judas the Son of Sariphaeas*, and *Matthias Son of Margaloth*, tho' they were two famous excellent Interpreters of the Law, were put to be Instructors of Youth. It was prosecuted with a great deal of Zeal and Earnestness, † for they taught them the Laws of *Moses*, with other pious and prudential Institutions twice every Day: And the contempts and neglects of the Rudiments prescrib'd, was punish'd with the severest Inflictions, particularly if they disobey'd their Parents they were ston'd to Death; so that what with the diligence of their Teachers, what with the wisdom of their Instructions, and what with the severities of their Discipline, Youth was kept within Bounds, never let loose to perverse Inclinations, and so not over-grown in Ignorance and Rudeness. Divinity was inculcated to them as soon as their Abilities could take it, and by so doing it gather'd so firm a Root, that few or none of them ever apostatiz'd, or renounc'd their

* *Jos. Ant* l. 17. c. 8. † *Iu. Ant*; l. 4. c. 8.

Religion on the most provoking Temptations; but this was no longer than while they were thus tutor'd in their Minority. On the Declension of their Government, when this method was omitted, they also had their *Changings*, and degenerated like the *Samaritanes*, and the rest of their idolatrous Neighbours, into Prophaneness and Inconstancy. Hence it has been by some justly suspected, that the shameful Changes, with the infinite variety and disguises of Religion among us, are the monstrous Issues of our loose, indulgent, irreligious Education. Anguish or Pride makes it a Reproach, to begin to learn in a ripe Age, what should have been learnt sooner; and yet it is to be fear'd, that there are as many Men as Children, that should be put to their Catechisms, if the shame of learning their Duty, was not more grievous to them, than the fears of Damnation. But thus coming abroad without Principles, and a Foundation to build upon, their Religion is nothing else but Interest or Fashion, toss'd to and fro, vary'd and chang'd in favour of the prevailing Party. A wretched Dissimulation, which is not to be thought of without horror and detestation, by any that are well grounded in the Essentials of Religion, and brought up by the Apostle's Rule, in the *nurture and admonition of the Lord*, Eph. 6. 4.

Fourthly,

Fourthly, As for their spiritual Security, and the Submission due to the Dictates of the Divine Authority, so we should attend to the care of Education, because it is a Point of the highest Consequence, upon the score of its secular Advantages; for good Education doth at the same time it infuses Religion, give us Abilities of worldly Promotion: so that the Worldling, as well as the Religious, will find their Accounts in it, it being the way to gain Treasures upon Earth as well as in Heaven, and to enrich us as much with Wealth and Reputation, as with Piety and Goodness; for it is evident that this depends in the main upon that way of living, which at our first setting out we are train'd unto. Who are the most eminent in Arts and Sciences? Who are exalted to the advantageous Offices of Church and State? who are the leading Sages and Luminaries of the World, its chief Fountains of Understanding and Knowledge, but they that are refin'd and polish'd into these Perfections, by a liberal and generous Education? The Concerns of Trade, and the good Returns of Commerce, are seldom understood or prosecuted with Advantage, unless we serve an Apprenticeship, and run a course of Instructions suitable to that purpose: The same is to be said of every Employment,
for

for it is not easy dextrously to manage the the most ordinary Mechanical Artifices and Manufactures, without being previously disciplin'd and inur'd to Industry and Labour. Now the necessity of Schools and Apprenticeships being thus evident to raise up Men of Business, by forming them to the use of Societies, Religion should be as diligently inculcated, as the only Motive that can enforce them to pursue their Business with Sobriety and Honesty; for we have too many Testimonies of the Insignificancy, nay and of the Mischiefs of Skill and Knowledge, when they are not steer'd and guided with Probity and religious Principles. Hence it is obvious to perceive that the rise and progress of worldly Eminency is owing to Education, and that because it furnisheth us first with social and useful Abilities, and secondly with moral Vertues, to make us diligent in our Callings, and obedient to the Laws; and by this means it enricheth us with Estates, and ennobles us with Reputation and Esteem, and prepares us for the due Execution of publick Offices; it raiseth the better sort to be generous Patriots, to enact and maintain good Laws, to govern their Brethren uprightly, to punish the wrong doer, and to rescue the Oppressed; it sets them out with Capacities to do good upon

all Emergencies, with heroick Valour to stand in our Breaches against forreign Hostilities, with resolute Integrity to suppress and extirpate our worst Enemies, Vice and Immorality, with Vertue and an indefatigable Charity to Mens Souls, and a Zeal of promoting them in Religion & Holiness. Again, It makes the Services of inferior Orders beneficial in their Places; for as *Syracides* saith, *Eccl.* 38. 31, 32, 33, 34. *Though men of trade and labour are not to be sought in publick council, and sit not in the high congregation; though they cannot declare justice and judgment, and are not to be found where parables are spoken; yet they will maintain the state of the world, all these trust in their hands, and without these cannot a city be inhabited.* It is their Industry that supplies us with the Necessaries of Life, and the Recruits of Trade; so that their Labours and Skill are the surest Mines to raise and enrich a Kingdom. Thus while in our tender Years we are well disciplin'd, every particular Person will be publickly useful, like living Members of the Commonwealth, acting our peculiar Functions subserviently to one another, and to the Conservation of the Society we belong to. And

Then how blessed, how bright and flourishing must that Government be that is thus furnish'd with agreeable Capacities to every

every Station? with able and experienc'd Governours and Counsellors, with virtuous and irreproveable Christian Patriots and Pastors, with discerning conscientious Judges and Magistrates, with a sober exemplary Nobility and Gentry, and lastly with an industrious, obedient, godly Commonalty. Certainly a People thus perfected and thus inur'd to Vertue, are the only Men that can rightly drive on the Advancement of their State; of such we may say, *Happy are the people that are in such a case*: happy is the Government that hath been thus mindful of cultivating Youth, and thereby of propagating necessary Knowledge, Industry and Sobriety among all Ranks and Conditions of Men.

On the contrary, cast a glance on the Disadvantages of a neglected and an ill-bred People, and it will at first view appear they are such as involve, not only a few Families, but whole Kingdoms in Calamity and Destruction. What is more natural than to see these Rulers vicious, loose and careless of the common Good, who thro' a fatal neglect have not been early initiated in Religion and Principles? What is it that inclines so many of the Gentry or Wealthy to be lewd, debauch'd, cheap, despicable, prophane and ignorant, but the pernicious Indulgencies allow'd them in
their

their Minority? Or what is it that swarms the Commonwealth with Beggars, Vagabonds, Highway-Robbers, and many other wicked useless Miscreants, but the Pride or Laziness of improving them to be laborious and honest while they were young enough to be taught? In a word, Sloath, Ignorance, Poverty, Injustice, Immorality, Disgrace and Barbarity are the common unavoidable Consequences of the neglect to train up Children regularly; and therefore it must undoubtedly be one of the leading Causes to debase a Nation, and to sink a Government into ruin. It is very remarkable observing the different tendency of Mens Actions, according to their Education: The well-disciplin'd industriously follows his necessary Concerns, the other heedlessly revels his time in Luxury and idle Diversions; the one improves his Talent, and increaseth his Possessions, the other prodigally squanders his Patrimony or Portion with fruitless and profligate Companions; the diligence and merit of the one entitles him to every ones Respect and Favour, the sloath and uselessness of the other sinks him into Contempt and Ignominy; the one is often a publick Benefactor to his Country, the joy and ornament of his Father's House, the other is an useless burden to the Earth, a fruitless

dead

dead Member of the Commonwealth, a Reproach and Scandal to all he belongs to ; in fine, the one being led and directed by right Principles to a vertuous Conversation, secures himself not only a reputable quiet and comfortable Life here, but lays in reversion for an Inheritance in the ravishing Joys of Eternity, the other poor Creature's Extravagancies exposes him to the regretful sorrows of Impiety, Ignorance and Barbarity in this World, and without a timely amendment, to these endless Miseries, the *Wages of Sin* hereafter.

But tho' we should not consider Eternity, methinks discreet and prudent Men should be mov'd even by these secular Accounts, wisely to educate their Children; and for their Encouragement, I may add beyond what was already said, that it has one very uncommon, but singularly comfortable Priviledge to attend it, Namely, That Education is the surest Legacy, the most inseparable Inheritance a Parent can bequeath his Children. To leave them Treasures of Gold and Silver, sumptuous Palaces, and plentiful Estates, will be no proof against Poverty; they may lose and run away from all these by their own prodigal Follies, or by the Oppression and Injustice of others. To invest them with Grandeur, and to adorn them with distinguishing marks of

Dig-

Dignity, is no security of Honour; for these Titles also (like the Apples of *Sodom*) are very perishing and precarious Ornaments; the Frowns of Superiors, with many unthought of Contingencies, will subject them as much to Contempt and Disgrace: And so it fares with all Externals, they unaccountably shift and change their Masters, sometimes they unexpectedly caress and favour us, then of a sudden they peevishly take the wing, and leave us naked and disrob'd of all our borrow'd Glories. But the Riches and Accomplishments of Education are not of this fleeting and unconstant Nature, they are generally such as that it is not in our own power, or that of our most spiteful Enemies, to rob or disfranchise us of them; it is an Estate situate within us, essentiated to our Souls, easily enrich'd by Exercise and Application, and such as will be our constant Companion to relieve, comfort and delight us upon any Difficulties, and in any unfortunate Crosses, even when all our Friends and Possessions turn their backs and forsake us.

Fifthly and lastly, There is one Inducement more to awaken our Care in this Affair, and such a one as very much upbraids our Neglect herein; Namely, Because an orderly Education has been the chief care of all well constituted Governments,

ments, not only of the Jewish (as was already observ'd) but of very many Heathen Nations : Of the *Chinese* it is often noted, that they began their care for the good Establishment of their Children, with their Conception in the Womb ; for it was their Rule that Parents should keep themselves in an agreeable and even Disposition of Body and Mind, especially about the times of Conception, lest they should vitiate or deprave the Constitution of their Offspring. To this agrees that of the great Moralist *Plutarch*, who (in his Tract of *Education*) says, That such Parents as are vicious don't only poison and debase the Blood of their Issue, but entail upon them the Ignominy of their Lewdness and Debauchery. Now undoubtedly a People that were so nice and tender of begetting a good Disposition, and settling a happy Temperament of Body, were chiefly solicitous of rendring their Minds hereby the more capable of being beautified with the best Improvements. That their Instructions were of an extraordinary tendency, may be probably infer'd from what *Josephus* avers of the ancient Eastern wise Men, the *Calani*, (from whom their modern Philosophers are deriv'd) that it was their Doctrin, That the Souls of Men were sent to dwell in Bodies, and to live upon Earth for a time to exert
their

their Vertues; that upon a proof of their Behaviour, they might be either punish'd or received to Eternal Happiness. By their Morals 'tis likely their Neighbours, the **Japonefe*, had the same perswasions; for they are said to use that diligence, in enforcing upon their Children the Necessity, and in charming them with the Comeliness of Truth and Honesty, as that the Vices of Lying, Falshood and Hypocrisy are such Monsters, as these Heathens, even in a state of Infidelity, are asham'd of. The *Persians* again are said to instruct their Children after the same manner, that is, not in Words and Sophisms, but in the Practice of Vertue and good Manners. The Nature of their Institutions may be gather'd from the particular care taken with their Kings Sons, who as soon as they advanc'd to the Exercise of *Thought* and *Reason*, were committed to the Tuition of four Men, such as were severally the most eminent for *Wisdom*, *Justice*, *Temperance*, and *Valour*; whereof the *Wiseſt* was to improve them in the sacred Institutions of *Religion*, the *Just* in the Rules of *Justice*, the *Temperate* how to over-rule their *Passions*, and the *Valourous* to raise them above all servile *Fears*, and to a generous contempt of *Dangers*, and of *Death* it self, rather than in the least to blemish themselves by base or

* *Tavern. Descri. of Jap.*

unworthy Compliances. By these noble and just Endeavours, there is no doubt but that they had furnish'd themselves with many heroick, soveraign Examples of Vertue, if at the same time they had not us'd them to too much tenderness and delicacy, and by that means softned and emasculated the generosity of their Spirits. Now the *Spartans* and warlike *Goths* wisely foreseeing this, and how natural it was for the nice and tender bred to be mean and feeble Persons, they did therefore, together with the Principles they infus'd, 'Accustom * Youth to course uneasy Cloathing, to strong but ordinary Food, to violent and wearisom Exercises, as their Age could bear it, &c. Thus they thought it necessary to be harden'd for Business and Enterprize, and that it was improbable that great or noble Minds should live or support themselves in nice and effeminate Bodies.

Again, Tho' the *Romans* in their beginnings were a rough and an unpolisht People, yet upon their Establishment and search into the Rules of Government, the due Regulation and Training up of Youth was both solemnly enjoyn'd and practic'd; as appears from that noted Passage of *Quintilian*, 'That as soon as a Child was fit to

* See Walker of Education.

'leave

‘leave his Mother, he was commended to
 ‘the Tuition of some grave Matron of a
 ‘regular Conversation, whose business it
 ‘was to be a Governess of Youth, before
 ‘whom it was thought an unpardonable
 ‘Crime to speak an ill Word, or to do an
 ‘ill Action; and she was not only to model
 ‘and qualify them with the necessary Ru-
 ‘diments of Business and Employment, but
 ‘to use that Circumspection also over their
 ‘Behaviour, as to see that they were not
 ‘guilty of the least Immorality, but sober
 ‘and inoffensive even at Play and Recrea-
 ‘tions. *Gellius* tells us, That so high was the

*Humanitatem prisca
 Romani vocaverunt
 quod Graeci παιδείαν
 vocant; &c. Noct. At.
 l. 13. c. 15.*

Romans Esteem for Edu-
 cation, as to reckon it the
 distinguishing Character of
 Humanity; because, as the
 same Author continues, that

Instruction and good Education seems to be
 the peculiar Province among all living
 Creatures of Man only. And truly it was
 not undeservedly that Education was thus
 regarded, seeing that it dignifies our Nature
 with so noble an Exaltation, as seems to
 make a greater distinction in Mankind,
 between some of the more polish’d and the
 ruder part of it, than there is between some
 Men and inferior Animals.

But there are none that seem to have
 been more sensible of this than the learn’d
 and

and industrious *Greeks*, Education was one of their fundamental Principles of Government, and thought worthy to be taken care of by the State ; to this purpose they invited, entertain'd and encouraged Philosophers, Orators and learned Men, and valu'd them as the Fences and Bulwarks of the Common-wealth, because they were instrumental to breed up able Persons, fit for all Administrations both of Peace and War. By this means, as the whole Nation did, in general, distinguish it self in Learning, Eloquence, and Politeness above the *Barbarians* : So there were none of their own Provinces that triumph'd in so many Excellencies, that was so vigorous, so well man'd, or better form'd than that of *Sparta* ; which is undoubtedly to be imputed to the Severity of their Discipline beyond that of their Country-men. For while they upheld their great Lawgivers Injunction about the Education of their Children, they were always provided with a Succession of Men of Principles, of Conduct, of Discretion and Valour that were both willing and able to maintain and defend their Religion, Laws and Liberty. Now seeing that the Wisdom of their Institutions hath so well justify'd it self by a lasting Experience and Success, in supporting them for several Hundreds of Years (tho' few in

Number) in Reputation and Power; it may therefore be of some Use (for our readier Reflection) here to recite their more general Observances in this Affair, which * *Plutarch* delivers to this Effect.

First, 'It was decreed by the State that
'all Persons, without exception, should
'yield up their Children to be educated
'after the manner of their Country. If
'any one refus'd he forfeited his Privi-
'leges and was straitway disfranchiz'd, for
'they could not think that that Person
'would be ever serviceable that was not
'brought up under the same Care and Se-
'verity with his fellow Subjects. Besides
'it was an infamous Reflection upon the
'Parents to be so mean spirited, as to pre-
'fer the love of their Children to the love of
'their Country; and the Satisfaction of a
'fond and foolish Passion to the Security of
'the Publick. Having thus provided, that
all should be conformable to one aproved
Discipline, Secondly, 'They took care
'that they should not loose time in pursuit
'of vain Speculations, Curiosities, or Tri-
'fles, but limited their Instructions to
'things of Use and Service. Therefore
'their Learning, it must be confess'd, was
'not high, for they made it the main of
'their Institution, to teach them how to

* *Mr. Pul's Transl.*

'obey the Laws and Commands of their
'Superiors, how to endure with Patience
'the greatest Difficulties, and where they
'could not conquer, to die in the defence
'of a good Cause. To this end, they were
'universally bred to labour, and from their
'Infancy inur'd to Hardship, to be thinly
'clad, to a course sparing Diet, to sleep
'and rest upon Mats, and accustom'd to
'hard and manly Exercises; by this they
'came to be of a vigorous solid Constitu-
'tion, harden'd and provided for daring
'Enterprizes; no Qualities, no Degrees
'among them were exempted from Industry;
'they were not swarm'd with soft effemi-
'nate Persons, that glory'd in Sloth and
'Idleness; no man thought it a disgrace to
'labour for himself or the Publick.

'Thirdly, They made up the Defect of
their Learning, by an wonderful Industry
in the regulation of their Manners. For
it was their first Care to see that their
Children were never so neglected, as to
have the Opportunities of ill Company;
for avoiding of which, they were requir'd
to attend and to converse with the aged
and wise, and to eat and drink with them
daily at their publick Conventions, which
for the singular Discretion and Moderati-
on there observ'd, seem'd to be Schools of
Temperance, Sobriety and Modesty; for

‘ what with the solid Discourses, and what
‘ with the good Examples, wherewith these
‘ grave Elders did entertain them, they did
‘ effectually create in them a right Under-
‘ standing of themselves, & did awaken them
‘ to their duty, to be strictly obedient to their
‘ Parents, to pay a profound Reverence to all
‘ their Dictates and Commands, to have a
‘ dread Respect to all their Superiors in Age
‘ or Authority; to rise up before the ho-
‘ ary Head, to honour the Face of the old
‘ Man, to give him the Way when they
‘ met him in the Streets, and to stand still
‘ and be silent till he passed by. To main-
‘ tain this regard, it was always the Privi-
‘ ledge of the old Men to be Inspectors and
‘ Censors of the manners of Youth. By this
‘ means they never wanted careful Tutors
‘ and Guardians, that were always ready to
‘ admonish and instruct them, and no one
‘ durst be refractory to their Instruction,
‘ or murmur at their Reproofs: Nay, if a
‘ Child had been punish’d by them for his
‘ Misdemeanors, and complain’d of their Se-
‘ verities to his Parents in hopes of Redress,
‘ it was accounted highly dishonourable
‘ in them not to add to their Punishment by
‘ a fresh Correction for the Folly and In-
‘ justice of their Complaint. For by the com-
‘ mon Interest of Discipline, and the strict
‘ Care that every one was oblig’d to take in
their

'their Education, they had a firm Assurance
'in one the other, that they would ne-
'ver enjoin any Children the Performance
'of what was in the least unnecessary or
'unbecoming them.

Again that they might not be undermin'd
by Indulgences or Connivances, 'all Persons
'of Age and Discretion were obliged under
'a Penalty to rebuke whatsoever Child they
'found guilty of any Offence, and he that
'pass'd by a Fault without reproving it had
'the same Censure with the guilty Person,
'and was made liable to the same Punish-
'ment; for they could not think that that
'Man had any serious Regard for the Ho-
'nour of their Laws and the Reputation of
'their Government, who would carelessly
'overlook an Immorality, and patiently see
'the Corruption of good Manners. This
'took away all Occasions of Fondness and
'Partiality in the Aged, with all Presump-
'tion, Irreverence, Disobedience, and espe-
'cially Impatience of Reproof from the
'younger Sort. This also restrain'd them
'from gadding upon wicked and idle De-
'signs, for when ever they were met in the
'Streets by the Grave and Elderly, they
'were to be examin'd whither they were
'going and upon what Business; and if they
'deceiv'd them with Stories or Pretences,
they never escap'd a vigorous Reproof and
sharp

sharp Correction; so that under the uneasy Fears of meeting these severe Examiners, with the Impossibility of escaping Punishment upon false Excuses, they were duly restrain'd from telling of Lies, or doing any thing that was base or wicked. Thus they frighted them out of immoral Actions, and they were no less watchful to govern their Tongues, for if they were found guilty not only of wanton Practices, but of obscene or impure Discourses, these things were so hainously look'd upon, that the Stains they left upon their Reputation could scarce be obliterated throughout their Lives. And

That there might be no deluding Steps to tempt or lead them into these Miscarriages, They never permitted Plays either of *Tragedies* or *Comedies* to be acted among them, neither did they admit of any light, wanton, ludicrous, or effeminate Poetry, nor of any Poets but such as for their Gravity and Vertue had the approbation of the Magistrate; for they wisely foresaw that Innocence and good Manners could never be kept inviolate where the scandalous Licentiousness and Buffooneries of the Stages are tolerated. Now this last Caution may be justly reckon'd among their wisest Ordinances; for it is very certain that Satan is very highly beholding for the wide

wide Propagation of Immorality among us, to the unlimited Liberties of prophane Poetry, for what with their revelling, wanton Plays and Harangues, which are the modish Diversions of the more Wealthy, and what with the lewd ungodly Songs and Ballads, which for the Devil's Catechisms are industriously disseminated among all Orders of Rich and Poor, they have recommended Vice, and the contempt of Laws as Heroick and Gallant, Vertue is outfac'd, Sobriety is scoffed at, Modesty is abus'd, honest Industry is render'd despicable, Chastity, Simplicity and Innocence are baffl'd and ridicul'd, and Religion is always the Subject of their awkward Mirth and Drollery. It is hard to express, how these Tolerations set forth either the Piety or Prudence of Christian Governours, that they should cherish them with so much Countenance and Indulgence, as if they would act the parts of nursing Fathers to the Doctrine and Disciples of the Devil. For not to mention that that unfortunate Trade of tuneing Ribaldry, is by every days experience found to be a Pest and Nuisance to Morality, and that it was originally an Heathen Artifice, which under the specious Colour of exposing Vice, has been always effectual to gild and varnish it. It is further notorious, that it is mostly the

excrementitious growth of none but luxurious Governments. Grave and generous *Sparta* could never abide them; we hear of no such Practices among the wisest Eastern Countries, nor were they receiv'd at *Rome* or *Athens*, before they were lost in Ease and Effeminacy; then indeed among the fatal Presages of their Ruin, the Stages also appear'd, to help on the general Decay and Corruption of good Manners.

Now from the foregoing Instances it appears, how very regular Heathen Governments have been in the grand Affairs of Education, and promoting of good Manners; and how sensible they were, that the Welfare of every private Family, together with that of the Publick, was closely dependent thereupon: So that if we compare their Probity, and their honest Zeal in suppressing Vices, with the prevalent Disorders and settl'd Prophaneness of the Christian World, it should verily overwhelm us with Confusion and remorse of Conscience; especially if we consider, that they were Heathens, and we Christians; how they were guided by the glimmering Light of Nature, and we by the lively and unerring Oracles of God; how they had little or no security, that their Integrity would be of any stead to them after Death, but that we have undoubted Assurances, that *Godliness*

is not only profitable in this world, but that it hath a promise of that which is to come. Yet notwithstanding this vast disproportion of Knowledge, and the Means of Grace between them and us, is it not a mortifying Reproach, that they should so far exceed us in the Discipline of Vertue? Oh! how mindful should this render us of our Saviour's Caution, that *many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.* It being very evident, that they were more zealous to train up Children honestly, and consequently to prevent Impieties than we are. It was by this severe Diligence that they were furnish'd with so many illustrious Examples of Morality, with Men that were strictly observant of their Religion, such as it was, that were valorous and puissant, just and upright, that despis'd Death, and could not be brib'd or terrify'd to any sinful Compliance. And this inflexible stedfastness to their Principles, was made the ultimate tendency and perfection of all their Discipline and Improvement.

Now how dissonant is this from that miscall'd Politeness and Accomplishment, which now so many foolishly dote upon and pursue?

sue? for when we should teach them Justice, Integrity, with other Manly moral Vertues, we are more abundantly careful to make them formal and superstitious in vain Punctilio's of Address, ridiculously nice and effeminate in Behaviour, airy, affected and Romantick in Discourse; in a word, to complement and dissemble both in Word and Action, and to be more concern'd for the fashion of their Cloaths, or the regularity of their Steps, than for Honesty or good Literature; as if we thought their Feet fitter for Improvement, than their Heads, and their Bodies more valuable than their Souls. Hence it is that we abound with succeeding Generations of People so wretchedly regardless of Probity, either abandon'd to sensual Pleasures, or of such base degenerate Spirits as will be guilty of any villainous or treacherous Artifice, to gain a little worldly Wealth; whereas if but like these sober Heathens, they were duly initiated and brought up under the influence of honest and well-meaning Principles, there is no doubt but that they would then be rais'd above these pitiful Temptations, and brought so to despise the World, as never to forfeit a good Conscience for any of its little petty Gauderies of Wealth or Honour.

To sum up all upon a serious view of
that

that Interest, Reason and Authority that conspires to enforce the care of Education, one would think that no Parent should be so unnatural, or so void of reason as to neglect it. Who is not astonish'd at the Barbarity of the Idolaters that butcher'd and massacr'd their little ones in Sacrifice to the Devil, Nature startles and recoils at the Relation of such unrelenting Cruelties. And, yet alas! are there not Christians who are yet more unmerciful? The Tyranny of the former was design'd in Piety, and went no farther than the Body, so that how it far'd with their Souls is more than we can Judge; whereas wicked Christians sacrifice their Children both in Body and Soul: First, to Ungodliness, and consequently to the destruction of Hell-fire, which is the true and effectual System that Satan himself hath propos'd to raise up Children to Damnation; 'tis true, it may be Worldlings do not so much consider these spiritual Injuries, the Issues of them are at a little distance, and possibly they don't very sensibly affect or disturb their secular Affairs; and while they enjoy the World in Peace, they neglect the Calls and despise the Threats of the Lord; his Heaven they don't desire, and Hell they do not fear. Under this Incogitancy they boldly set up Factors for the grand Enemy, in bringing up their Generations
to

to be the Slaves of Sin, and the Imps of Perdition. Oh! unnatural and more than savage Barbarity! Poor unthinking Brutes will endanger their Lives to preserve their Young-ones; how is it then, that Men should be so miserably lost to the Offices of Love and Mercy, as to expose their own Bowels to the worst of Miseries, Impiety? How much happier were it for the poor little Creatures, if as soon as they are Born, at least as soon as Baptiz'd, they were Bury'd alive, rather than nurs'd up to a profligate Life? they might then obtain Mercy, but being brought up to Wickedness as strengthen'd in Body, they seem to live for no other end but Perdition. But what can be a more griping, melancholy Vexation to a tender Parent, than so grating a Reflection as this? How can he bear the ruin of his dearest Relations, or how will he be reconcil'd to himself, when he thinks who occasion'd it? Their Miscarriage in this World will be his immediate Shame and Sorrow, and which is infinitely more intolerable hereafter (for as much as he is accessary to their Damnation in fostering their Impieties) all their Cursing, Lying, Swearing, Dishonesty and Lewdness will lie at the Parent's Door, and of him the *Lord will require their blood.*

This I think should suffice to satisfy all
that

that have Children (tho' of the lowest degrees of Reason) how closely they are concern'd in the well Management of them. And the same Considerations should weigh very much with all others, to whom a trust of this Nature is commended, and make them truly conscientious in the discharge of their Undertakings, especially Guardians, for the Children they assume under that Charge are after a manner adopted for their own, and they are in a great measure touch'd with the same Obligations toward them, as if they had naturally begot them. And they can't be wanting to their Duty, without being Rebels against God, inhumane Villains to the poor Orphans, and a kind of perfidious *Judas's*, for betraying the solemn Trust of departed Friends. God-fathers and Godmothers also should satisfy God and their Consciences by endeavouring to bring them to Knowledge of Christian Duties, and of that solemn Vow, Promise and Profession made for them in Baptism. Finally, their Ministers and Teachers, if to any such they are commended, are accountable for their Improvement, and for planting in them the Seeds and Principles of Vertue.

CHAP. VI.

Directions concerning Education.

PURsuant to the Motives laid down in the foregoing Chapter, I come now to consider some Directions for accomplishing a happy Education. I shall reduce them to these three Particulars, First in shewing that they are to be early initiated in Religion; Secondly, that they should be taught some honest and useful Sciences or Trades, that shall be beneficial both to themselves and their Country; Thirdly, that their Manners and Conversation should be well govern'd, and made conformable to the Rules of Vertue, and the Laws of the Land: In all which I shall be very brief, because there are many excellent Treatises on this Subject already.

I begin with the first, that we are to ground them in Religion. All Religions took what care they could to enter their Votaries betimes, for the sooner they were dedicated to divine Service, the sooner they were espous'd to the Protection of the Deity. There is yet a more engaging Reason to oblige Christians to an early Initiation, Children (we know) are born in Sin, the Parents convey unto them original
Guilt,

Guilt, and they should therefore take care as soon as possible to have these natural Impurities wash'd away by the Laver of Baptism, and to get them sanctify'd by a Blessing from Christ. And then since the Ordinance of Baptism is the great and solemn Inauguration into Christ's Mystical Body, unless Parents are asham'd their Children should become the Children of God, they should comply with the Rubric of the Church, in bringing them to be offer'd up unto the Lord in the publick Assembly. I mention this by Reason of the late unreasonable Fondness of baptizing at Home; where it is too often the Introduction to a Fit of Revelling, as if it were a Ceremony of Idol Sacrifice or an Initiation into the Luxurious Feasts of *Bacchus*, much rather than a sacred Admission into the serious and self-denying Christian Profession, which certainly should be attended with all the Decency, Sobriety and Devotion imaginable; for consider, I beseech you, the Nature and Advantages of this Sacrament: The Person baptiz'd is redeem'd out of his wrathful State, from the Anger of God and the Jaws of Satan; he is invested with the Benefits of Christ's Sufferings, and he is dedicated to the Service of Heaven. To that end we pray for the efficacious Grace of the Spirit, to mortify the Man of Sin,

to regenerate him to a new State, to be a Child of God, a Member of Christ and an Heir of the Kingdom of Heaven. And when we sue for these Royal Priviledges if we think them worth having, or if we are in earnest with God or our Religion, one would think we should lay aside our State and Vanity, and not grudge either the time or trouble (if apparent Necessity prevent not) of coming to the Temple, that we may have the Prayers of the whole Congregation in conjunction with our own, that we may shew our conformity to the Rules of our Mother the *Church*, with our readiness to wait upon God in the holy Place where his *Honour dwelleth*, and where he more particularly vouchsafes his Presence, and the dispensations of his Blessings.

Having thus orderly enter'd them under Christ's Banner, and engag'd them in a War against their Ghostly Enemies, the Flesh the World, and the Devil, we should be very religiously watchful to prevent their Relapse. To this end, at the beginning of their Progress in the use of Speech and Reason, let the Fundamentals of Religion be gradually inculcated to them; mind them often that the great God sent them into this World to glorify him, that he is ever where present, watching over their Actions

and viewing their most secret Thoughts and Purposes; mind them also, that upon their well-doing their Souls shall be translated hence, to the society of Angels, Saints, and the Spirits of just Men made perfect; where without grief, sickness, poverty, anxiety or fear, they shall be happy for Ages without end, and be ravish'd with the delights of the divine Presence for evermore. Mind them, lastly, That if they do ill, if they disobey their Parents, or their Teachers, if they swear, lye, prophane the Sabbath, or violate any of the Laws of God, they must then fall into a Hell of misery, torture, pain, anguish and despair, where they must cohabit with howling, screeching Devils, Furies and Fiends in everlasting Burnings. I know some will think it Folly or Phanaticism to discourse with Children at this rate, but the Scripture teacheth us better things: That they are *to resort early to the Lord that made them*; and the Prophet exhorteth, *Whom shall he teach knowledge? whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast; for precept must be upon precept, and line upon line, here a little and there a little*, Isai. 28. 9, 10. that is, they must be improved as their Faculties serve and by degrees: For why may not their tender Capacities,

be as well put upon some Acts of Holiness, as upon the Abominations of Sin? Satan can form their first Words and Actions to his purpose, and that is demonstration, (since the difficulty is not greater) that they may be manag'd to the Purposes of Vertue; especially if they are in the Tuition of a discreet and sober Attendant: Therefore that the greater Faithfulness may be us'd, none should appear more forward in this concern than the Mother; and without any study'd Considerations one would judge, that natural Kindness is a sufficient Motive to engage her Care in this or any thing else, that may compleat her Child's Happiness: 'Tis question'd by the Prophet, as a thing that was monstrous and unnatural, *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* Of old it seems such Instances were thought to be beyond the Power of Nature however degenerate, and too gross for the Religion of the most savage Infidels: But yet the thing is not so strange to us, for we find they may forget, and that there are some delicate Women, whose Tendernefs so far exceeds the Cruelty of *Crocodiles*, *Tygers* and *Hyæna's*, as that they can abdicate and neglect the Fruit of their own Bodies. 'Tis true, Sicknefs or Dis-ability may be a just exemption, but

'tis miserable alleging these, or the like Pretences to cover Pride or Idleness. Hence it is, that so many are Cursed with contumacious and headstrong Children, who as they never tasted the Sweetness of being Nursed by them, and it may be never learn'd any good Principles from them: So after the Mothers have thus neglected them, it is no wonder, that they sometimes prove such Monsters, as to forget and forsake the Wombs that bare them; for I can't say the Breasts that gave them Miik, because they shook them out of their Bosoms in their greatest Weakness: whereas if with a sincere, motherly Tenderness they took that Care, which Religion and Nature prescribes, Duty and Gratitude would then concenter to create in them, a dread, reverence and submission to their Persons and Commands: By this Authority, together with God's Blessing, they might form them while Children, to be very promising Ornaments of divine Glory.

Where Women have not been wanting to this their Duty, we have signal Instances of their success By the singular Piety of his Mother, was *Samuel* sanctify'd from his Infancy to the Service of God: For, *As soon as she wean'd him, she dedicated him to the Lord in Shiloh. I have lent him (says she) to the Lord as long as he lives, and the young*

L 2

child

child worship'd the Lord there, 1 Sam. 1. 26. 28. *My hope was in God* (saith the Psalmist) *while I was yet upon my mothers breast*, Psal. 22. 9. *King Lemuel was early instructed by his mother in prophecies, and in the rules of justice and judgment*, Prov. 31. 1. And Godly *Timothy was Conversant in the saving knowledge of the scriptures from a child*, 2 Tim. 3. 15. This he derived from the propitious Goodness, and from the unfeigned Faith and Piety of his Grandmother *Lois*, and his Mother *Eunice*. In these excellent Persons we see, that their Mothers laid the Ground-work of their future progress in Vertue and Religion. *Gr. Nazianzen* particularly acknowledged his Improvement to the Piety of his Mother. *Monica* never ceas'd from Prayers and Tears before she converted her famous Son *Augustine*; and the devout *Gorgonia* is no less famous for her pious Endeavours to reclaim her Husband, and to plant in her Children and Nephews a fence of Religion. Nay, so general was the Care of those early times, as that the Christians could boast, to the Reproach of the Heathens, 'That
'Children and Girls, and the meanest Persons among them were so instructed, and
'brought so to live, as to adjust their Conversation to the hopes of a glorious Immortality. Now from these Christian Ma-

trons, devout Women may learn, and see what they ought to do, and how great a Blessing they may expect upon their Endeavours in this Affair.

Moreover, When Children are fit to leave the Mother, if that care be not already anticipated, they should learn to Read, that they may themselves converse with God in his written Word. There they will receive his Commands as it were from his own Mouth; they will be frightened from offending by reading his heavy Denunciations against Sin; and will be quicken'd in their Christian Warfare and Self-denial, by reflecting on the blessed *weights of glory* reserv'd to the *faithful* at the *resurrection of the Just*. It was one of the great Apostate *Julian's* Devices, for suppressing the Gospel, to deprive the Christians of all manner of Schools and Learning; upon this Score Christian Parents were severely forbidden to instruct their Children: Now this was certainly one of the *Tempters* Projects, *who stood at his right hand* and possess'd him, that if he could again overcloud us in Darkness and Ignorance, he might then at his pleasure seduce us out of our way, and bring us back to the *Pagan* Idolatry. Seeing Ignorance has so dismal an Aspect, How seriously should we take this Caution, to keep our Eyes open, and

to propagate sacred Knowledge, even so far to the meanest, as that they may read the *good word of God, which is able to make them wise unto salvation*: for it is not Ignorance and Superstition, but saving Knowledge, and the real Benefit of Souls, that is (God be prais'd) the avow'd Interest of our Church: Therefore the Bible, the Patent of our Salvation, is put into our Mother-tongue, that every one may at his pleasure see the Conditions of eternal Life, and satisfy his Soul with sweet Streams of living Water. However, since there may be some of such calamitous Circumstances, as can neither teach, nor pay for the Instruction of their little Ones, such Objects challenge the Charity of their Land-Lords, Ministry, or more powerful Neighbours, to encourage them: And why should not a generous Soul be as free and hearty in promoting Piety, as the Children of this World are in prosecuting their Pleasures; or why should it not be thought better worth our Expences, to allow somewhat to train up Children to serve God, as so much to bring up Hawks, Spaniels, and other Creatures of Diversion, to please our Lusts? Certainly the Day will come, when every Man must account for the use of his Wealth, then the few Mites he has bestow'd to pious Uses, will be a substantial Comfort to him; and then
the

the Treasures expended in Vanities will create a pressing Sorrow and Remorse, such as will sink him down as an unprofitable Servant to the nethermost Hell.

After we have done our best to ground them, and to dispose and qualify them for a further Progress in Religion, we should bring them to be publickly Catechis'd: It is not enough to tell them they ought to learn, and to do well, but you ought to hear and examine their Catechisms at Home, and at the times appointed you should present them to your Minister, and give him what Countenance you can over them, that they may be duly prepar'd for Confirmation, A sacred and primitive Institution too much neglected of all Hands.

When they are advanc'd thus far, and in some Power of serious Reflection, often mind them of their Condition, that they are in a laps'd State, fallen from primitive Innocence, that their Souls are in great Dangers, and that there are no Hopes left of their being happy again, but by cleansing their ways, and keeping the Commandments of God. To this end, first, Awaken their Faith, and inculcate the *Creed* to them, that they are to believe in the supream Being, that created the World by his Power, and sustains it by his Providence; In the Son of his Love, that humbled himself to Die for poor

Sinners; And in the holy Spirit, that by the sweet Influences of his Grace, restrains us from Evil, and forwards us in the way to everlasting Peace; and that they are to believe and obey the whole Will of God revealed in his holy Scriptures. Again, Warn them that God is the only true Object of Adoration, and that they are to frequent his publick Worship upon all solemn Days; Mind them always to Pray unto him at Morning and Evening, to crave his Blessing before, and render Thanks after their Meat; to Praise him upon all Occasions; to Reverence Him, his Word, his holy Name, and every thing that has a Relation to him. In the next place enforce upon them the Golden Rule, *Of doing to others*, as in their Condition, *they themselves would be done unto*; and whenever they transgress, hedge them in by this Law; ask them if they could be content, that another should injure them by stealing what they have, or that they should beat, bely, slander, backbite, or abuse them? and from their unwillingness to receive such Treatment themselves, shew them the Injustice of doing so to others; by this you may frame them to be honest, meek, humble, charitable and patient under all Dispensations of Providence. But of this further under the Regulations of Manners.

Secondly, For as much as we have Bodies as well as Souls to look after, Youth should be taught some Occupation or Employment, as well to support themselves, as to be useful to the Society or Country they are in: And if the Wealthy are under no necessity of gainful Vocations, they should therefore ply themselves the more earnestly to the liberal Sciences, and enrich themselves with Knowledge to adorn their Stations: For, 'Learning will season Prosperity, ease Misfortunes, restrain the Extravagancies of Youth, solace the Tediums of Age, at home, abroad, in publick, in private, in solitude, in company, at our leisure, and in our business, it will be still attending and assisting us. And how much more noble and divine a Diversion is Philosophy and Reading, than the servile brutish Practices, that so many are forced to condescend to, purely for want of Business, or Knowledge to spend their time better; yet, *In their wickedness they are haughty and disdainful, and for want of nurture they stain the nobility of their parents*, Eccclus. 22. 10. But the malignity of Custom hath so entail'd this Calamity upon us, as that *Business* or *Employ* is become the current Character of Lowness or Indigence. Whereas if it be truly consider'd, the Ignominy is in Justice revers'd upon

upon those that live without Employ:
For *Idleness* thwarts the Decrees of Provi-
dence, that Man should *Get his Bread*,
frustrates the Intentions of Nature, that
never design'd Hands and Members for no-
thing but to minister to Lust and Pleasure;
disgraceth Humanity, that Men of all the
Creation (the Devils themselves not ex-
cepted) should be the most sedentary and
slothful; injures and abuses the Industry of
the Poor, that we should revel upon the
Sweat of their Labours, and glut in spend-
ing what some are forced to starve in pro-
curing. Finally, It is an Infamy to good
Government, for * Nature never sent us into

* *Neque enim a natura
ita generati sumus, ut ad
ludum & jocum facti esse
videamur, sed ad severi-
tatem potius & quaedam stu-
dia graviora, &c. Cic. Off.*

*Siquis ad voluptates pro-
pensior modo ne sit ex pe-
cudum genere, &c. Id.*

the World to mind I-
dleness and Sports; but
to think of serious Busi-
nesses and weighty Con-
cerns, and if any one
alters this design, and
is immoderate in his Pleasures, he is to be
accounted more a Beast than a Man. But
not to recollect the Sentiments of the an-
cient Heathens in this Affair, there is a
People whom we mightily despise, the so-
called *Turks*, that will exempt no Orders from
applying themselves to some Science or Pro-
fession, if not for profit, yet for exercise
sake. 'Tis true their illiberal and menial
Implements are indeed much beneath Persons

of Birth and Ingenuity : Yet I think while there is Business not unworthy of them, it is pity the best Parts and Qualities should sit useless and idle, for with what Advantage might Persons of the best Abilities assume Functions among us? How might they set off Justice and Judgment in their executive Lustre, by acting above the little Biasses of Rewards? How might they dignify themselves and advance the Honor of the God, by rescuing the sacred Office from many low and unworthy Prostitutions? For under such Patriots depending upon Foundations of their own, whole Integrity is not so liable to be beset and expos'd; 'tis probable Religion and Law might recover but their Station, keep their Standard, and not Business wrested to and fro to serve the Purposes of base and wicked Men.

As Persons of Capacity should to this end be liberally Educated, to raise them above the Imputations of Ignorance, Uselessness and Vice: So Inferiors are obliged to a Trade or Occupation, for an honest Livelihood; the Defects of this will put them upon indirect Practices, or bring them as from Trailing Guests to hang on their Friends and Relations, than which there is scarce a more grating and ignominious Life; and so with the Preacher, *The life of him that depends on another man's table is not to be accounted*

counted for life, Ecclus. 50. 28. Hence he gives his Advice: *My son lead not a beggar's life, for it is better to die than to beg; else where, Hate not laborious work, neither husbandry, which the most high hath ordain'd for the poor man will be honoured for his skill as the rich man for his riches.*

But in fitting out of Youth for Business we should seriously weigh these three Things: First, Their Disposition and natural Capacities, lest we set them to that which is either too difficult, or disagreeable to their Nature, for there is an Aptitude in most Tempers so suiting with some particular Employments, that Nature will almost teach the Trade without a Master. Secondly, We must think of such Occupations for which we can afford them a Stock to manage, otherwise the Design is marr'd the Young Man's Time, Labour and Money are lost, and he has serv'd an Apprenticeship to nothing. Thirdly, Since we are to be always jealous over their Souls, such Callings should be thought of as will least entangle them in Vice and Wickedness. For there is really a Mystery of Iniquity interwoven in the common Way of managing some Employments, and a Man must be very forward in his Way to Hell before he is a noted Proficient in his Business. These are they against whom Woes are denounced

for calling evil good and good evil, for per-
 varicating in Judgment, for justifying the
 wicked for a reward, and taking away the
 righteousness of the righteous from him. To
 pervert a just, or to justify an ill Cause was
 esteem'd by the Romans so great a Villany
 (says Gellius) and so black an Impiety, that
 rather than run the Guilt of it, a Child
 was to disobey the uncontrollable Com-
 mands of his Father. And thus *Cicero
 tells his Son, That to abuse Eloquence
 and good Parts, to defend Vice, and to im-
 peach Virtue, was a most nefarious Wicked-
 ness. Neither is there
 any Injustice (as he ob-
 serves) so grievous and
 capital as the Practice
 of this sort of People, who would fain be
 thought upright, because they can war-
 rant their Impieties by Law; and what
 can be more hainous, than to make a Trade
 of, and live upon Contentions. A man that
 is thus devoted, seems to be of the same
 unfortunate Employment with the Devil
 himself; for it is the Business both of the
 one and the other to wander to and fro in
 the earth seeking whom they may devour.
 They make it their joynt Interest to dis-
 quiet the World in promoting Discord;
 and this they are unhappily forc'd upon,
 as being both of the same cursed Circum-
 stances,

*Totius injustitie nulla
 capitalior est quam eorum
 qui tum cum maxime fallunt
 id tamen agunt ut viri boni
 esse videantur. Cic. Off.

stances, that their Happiness arises from other Mens Ruins. Further, they agree in the execrable Conspiracy of seducing Men to Wickedness, that they may appear as Devils to accuse them. In short, the ordinary Practices of those, who molest their Neighbours by trafficking upon the abuse of the Laws, have a dismal Aspect on carrying a Man to Hell, and Satan himself can do no more. Again,

Syracides notes of the Business of Commerce, that *as a nail sticks fast between the joynings of a stone, so sin sticketh close between buying and selling*, Eccl. 27. And the Reason is this, Covetousness commonly inspires them with Dissimulation, Lying, and other sinful Artifices of Imposing and Over-reaching. And hence he adds, *A merchant shall hardly keep himself from doing wrong and a huckster shall not be free from sin*. Implied, that they are so powerfully beset with Temptations of unjust Gain, as that they shall hardly escape innocent. But as some Occupations are more open and liable to Miscarriage than others, so there are none that are not often complicated with Snares, and in the way of Temptations. Therefore as a wise Parent should make choice of such Businesses for them as are least expos'd to Sin, so he should labour to make them diligent, honest and sincere in the Prosecution of them; for this

is the best and the only true Method of thriving.

But, 3^{ly}, the Parents Success in doing this, depends very much upon his Industry in forming their Manners rightly: By Manners I don't mean Modes of Gesture and Preciseness, whereof no more should be thought, than what may render their Carriage decent, and ther Addresses humble and respectful; but that which I urge is, such a Regulation of their Words and Actions, as will bespeak them to be morally good and virtuous, and since Virtue consists in a right Performance of the Offices due to God and Man, a Religious Institution which was already spoken to, doth comprehend the Morality they should learn: However, there are some Cautions, which for a firmer Impression, may deserve our more particular Reflection. As,

First, That Children should not be only restrain'd from ill Examples, but as much as possible from hearing or reading any thing that is loose or vicious: For, *Evil communications*, however they are convey'd, do corrupt both *good manners*, and good Principles. Let them be also wean'd from Flatterers and parasites, which are Creatures that are most dangerous and fit for nothing, but to make them proud and stubborn, Qualities very incapable of Instruction or Improvement.

Their

Their Passions are to be prudently sway'd and govern'd, never countenance or maintain any thing that looks like Pride, and be sure severely to rebuke and correct all Emotions of Rage and Churlishness: For where this sour Humour takes root, their Carriage will be intolerable, they will thwart Authority, despise their Betters insult over their Equals, and trample upon their Inferiors; and when they are of this Temper, tho' they find some to speak them fair, they will never find any to love them.

To give a Child the liberty, either of affronting others, or of being warm to revenge an Affront receiv'd, is a Devilish Indulgence; his Mother it may be smiles at it, as an Indication of Manhood; and Satan, in all Probability, can't be less pleas'd because it is a promising Sign of incorrigible Arrogance, Spleen and Malice: Mortify therefore and subdue these violent Heats before they grow customary, teach them that to pass by Affronts is the only profitable Revenge, and that to forgive one another our Trespases is the Condition whereupon we are to expect Forgiveness from above.

Again, A querulous repining Humour is no less pernicious; for by often fretting and corroding they will beget a habit of Impatience, and over-cloud their Constitution

with

with Melancholly: It were therefore Prudence sometimes to exercise their Patience, by thwarting their most eager Desires, thereby to inure them to Self-denials, and to give them some Fore-tasts of the Doctrine of the Cross, that they may betimes learn the littleness and insignificancy of this World, and the wisdom of submitting and resigning themselves to the Will and Disposal of their Father which is in Heaven.

At the same time you correct their Ill-nature, endeavour to refine it; by making them modest, quiet, affable, calm and inoffensive in all their ways. Let them know, that they are not only to love their Parents, but to honour them, and to obey their Commands, as the greatest Authority under God. Teach them to reverence and obey their Teachers, and never let them to be petulant and censorious upon their Conduct; for their Directions will never be receiv'd with regard and submission, any longer than there is Honour and Respect to their Persons and Worth. Enjoin them to pay a Deference to their Superiors in Age or Quality; to be kind and loving to their Equals, obliging to their Inferiors, and tender and merciful to all in Distress.

When they are fit for Action; how dangerous

M

gerous

gerous it is they should be lazy or slothful has already appear'd, That it is an Introduction to Debauchery and Poverty; therefore mind them of the wise Man's Lesson, that if they *gather not in youth*, it will be difficult to *support the decays of age*.

Acquaint them betimes, that to Steal, or take away unjustly that which is not their own, is a very provoking and damnable Sin. When they Deal or Bargain, charge them to be exactly honest and true; that they must not lye or impose for ever so much Gain: And that they may not be fraudulent in things that are serious, cheating Tricks in Diversion and Play should be utterly forbidden.

Never encourage them to be Crafty or Cunning, for this will of course grow into Perfidiousness and Treachery, and furnish them with Tricks to advance themselves unjustly, and to encroach upon their Neighbours; but let them know, it is more the Honour of a Christian to be deceiv'd, than to deceive; that the Knave is certainly the worst of Fools, and that tho' plain-dealing Simplicity may sometimes fail of raising them as fast as others in this World, yet it will make amends in the other, and there every one will freely acknowledge, that it was far more excellent to be good than great.

As to their Speech they should learn Silence before their Elders and Better; that no lewd or obscene Discourses should proceed out of their Mouths, suffer them not to speak evil of the Rulers of the People, that is of either Magistrates or Ministers; mind them that Lying is a disingenuous Quality, and that to Backbite or carry Stories, or to Slander any one, are the Artifices of the Tempter, to create Feuds and Discord. 'To revile good Men (says *L. Vives*) is impious, ill Men is cruel, our Acquaintance is unnatural, Strangers is madness, and finally, to detract any Man is inhumane; and if it be so sinful and base to abuse Men, how much deeper is the Guilt of blaspheming God, by Cursing and prophane Swearing. Inculcate these, and the like Institutions that shall occur; and to conclude, whatever ill Qualities they are tainted with, strive to master and subdue them, and in their stead to lay a lasting Foundation of unfeigned Holiness.

In pursuing this mighty Work, you must apply your self as a Child's Capacity, Nature and Disposition requires; sometimes kind Exhortations and the Authority of your Example may work upon them, when this is insufficient let Correction take place, and *Cause them oft to feel the rod, that you may have joy of them in the end.*

for it is too often fatally experienc'd, *that he who spares his rod spoils his son*: So that it is a very Hellish Affection in some Parents not to punish their ill-doings, as it is a most unnatural Austerity in others not to applaud and encourage their Well-doing.

All this must be attended with our Petitions to God for his Blessings upon our Endeavours, for after all our Pains we cannot give them *Grace*, this comes from above, and we must sue for it to the Father of Mercies, praying as faithful *Abraham* did, *Oh that Ishmael may live in thy sight*. Oh that it may please thee to sanctify our Children in every good Work unto the self! If we sincerely attend to all these things, thro' Gods Assistance, we need no question our success, it being next to impossible (as *S. Ambrose* said) that the Sons of constant good Endeavours, faithful Prayers and Tears should miscarry; at least, we shall triumph in the Satisfaction of having done our Part, which is all that is required of us, the Issue we must leave to his never failing Goodness, that never suffers any to be confounded, that put their trust in him.

CH A

C H A P. VII.

Of a House-keeper's Care over Sojourners and Servants.

THE next Relation is between the Householder, and his sojourning Friends and Acquaintance: I need not enlarge upon this Head, for their Discretion, and his Example and Authority in his own House, will engage their Conformity to the Sobriety, and the Orders of the Place they are in; otherwise, as their Abode is Precarious, *their* Shame or *his* Uneasiness will send them going, and find him a speedy Deliverance: I come therefore, in the last Place, to shew the Master's Duty of being solicitous for the spiritual Welfare of his Servants: I know some will think themselves oblig'd for no more but Covenanted Wages unto Hirelings, and sometimes 'tis a Kindness if they have that: 'Tis true the Master's Authority over them according to *Aristotle* is Tyrannical, and they are to be treated with no Discourses, but Commands, by *Plato's* Laws; for in Policy they thought such Severities proper enough for Slaves. But *Moses* and the Prophets, by whom we are more divinely in-

M 3 form'd,

form'd, have allow'd them better Usage and a higher Respect, that we are to look upon them (tho' subjected to serve us) as our Brethren that participate of the same Nature, that are moulded of the same Earth, redeem'd with the same precious Blood, and as nigh related to the King of Glory as we are: Hence the House-keeper has the *Servant and the stranger within his Gates* joyn'd in the same spiritual Charge together with his own Children, and certainly he is as responsible for their Miscarriage if it be by his Default, as if they were his own; and we find the Royal Prophet was so very sensible of this, as that he resolv'd, that no wicked Person should dwell with him, and that such a one as *Telleth lies should not tarry in his sight*: Herein he shew'd the Prudence of a wise Ruler, by distinguishing Men of Probity, and making choice of such only to attend upon him. But again, should not Christian Charity enliven us to further the Salvation of those for whom the Son of God was pleas'd to die? Did Christ shed his Blood for them, and shall we think it beneath us to bestow the pains to teach them? And then sure it were but a proper Return to our Maker, since he has given them to serve us, that we should strive to make them serve him. How partial and selfish is it, so eagerly to load them

them with our secular Affairs, and to let them be altogether forgetful of God and their Souls? Or when we are so mightily enrag'd at the neglect of an Errand, or a Trifle. How unbecoming is it to see us at the same time heedless and unconcern'd, when they don't only neglect, but abuse their God? Alas! this is an unanswerable Argument of the little or no Respect we have for our Maker and Redeemer, that we can suffer those, whom we may restrain so openly and shamelessly, to transgress his Laws.

I need not reiterate the Duties they should learn, for being all of us Creatures of the one Almighty Power, we are oblig'd to one Worship, and whether Bond or Free we must contend for the same Heaven, by *Perfecting holiness in the fear of God.* So that they are priviledg'd to the same religious Instructions with your Children, and if they are your Apprentices the Trust repos'd in you; their Youth, & their more constant Services, should engage you by so much the more to tender their Interest: Further, you should remember to treat them as God's Children, with a Christian Respect and Kindness, as remembering that we all have a Master in Heaven, who is no Respector of Persons, who does not regard us for our Riches or Quality, and will give no

Distinction to the greatest Monarch, above the poorest of his Slaves, beyond what his Goodness can challenge; therefore treat them with that Meekness due to Brethren. Besides, intemperate Rage and Passion upon slight Omissions will weaken and diminish your Authority; hence the Preacher, *Be not as a lion in thy house, nor frantick among thy Servants*. A fatherly Carriage, that backs his Commands with Reason, is much more prevailing than this peevish Austerity, the one will be thought the Effects of our good Intentions, the other of ill Nature.

It is not Interest nor Prudence to overcharge them with what is either too difficult or unnecessary; for besides that this Unreasonableness will be a Handle for them to abuse your good Instructions, it will make them sullen and malicious, and when they find Room, to do you more Harm than Good.

Again, You should not be scornful towards them, but condescending to all good Offices, that you may shew your Readiness to do their Souls good, yet you should carefully keep your self above that Fondness and mean Familiarity, that provokes Arrogance and Contempt.

When you reprove and punish, let it be upon good Grounds, and let it seem, that

you

you are not forward, but forc'd to it; and that it is your Torment as well as theirs; therefore never correct with Passion but calmly, nor excessively but with due regard to their Crime, nor with Railery, but with Meekness and good Counsel; and when your Correction is over, advise them to go to Prayers, that God may give them Grace for to offend no more.

You will find these Pains of Reforming and Reproving them abundantly counter-vail'd, as well by the Faithfulness of their Services, as the inward Satisfaction of doing your Duty: For being religiously nurtur'd they will do their Business with Singleness of Heart, not for Eye-service but for Conscience Sake. The great Rewarder of Goodness will also prosper the Labours of faithful Servants. What Advantages did *Jacob* bring to *Laban* in the Increase of his Flocks? And how great a Blessing was *Joseph's* Virtue and Fidelity to *Potiphar* and *Pharaoh*? And who can tell what Heavenly Rewards may befall us, if with them we furnish our selves with the Service and Ministry of those that are pious and honest? However after we have try'd our utmost, when they prove incorrigible it is our Duty (how useful soever they may be) to dismiss them, lest they bring a Curse upon us, and infect the rest of

of the Household. I have now finish'd the Discourse I intended, to which I add my humblest Prayers to the Ruler of Hearts for his efficacious Blessing upon it : For, it is not, I am sure, in the Power of Language or Reasoning (tho' it were infinitely beyond what is here offer'd) homely to affect the Obdurate and Headstrong, without the secret Workings of the Divine Spirit, which therefore we must faithfully pray for and co-operate with : And that we may be the more serious and thoughtful upon it, I will conclude the Whole with some Reflections, wherein the Head of a Family may partly view the Consequences of Miscarriage and ill Conduct in his Charge.

C H A P. VIII.

Reflections upon the Miseries of an ungodly Household.

HOW abandon'd and undone is a Family, when condemn'd to a profligate Ruler ? How Sick are they with the Thoughts of that Ruin, that must be the Issue of his Excesses ? With what Jealousies do they often dread the Decisions of Law or Justice against him ? And how fearful and disorder'd are they at the Apprehen-

ensions of the Mischiefs, that in his intemperate Fits he may do to them or others? Sometimes he is outrageous and raving, quarreling and fighting with all he meets; and sometimes he is so overcome with Intemperance, that he is a perfect Mute, and senseless Nuisance: alas! How heavy and uncomfortable living is it in such a House as this? But as he is a Brand and a Curse to them; so they also, by his means, are so many cursed Furies to wrack and disquiet him: For thus his Lewdness encourageth his Wife, to cancel her Marriage Obligations, to be dishonest to his Bed, and false to his Business. His omission of Discipline engages his Children in wicked Devices, and makes them undutiful, extravagant, and ready to deprive him of his Possessions, and perhaps of his Life also; and the neglect of making his Servants sensible of their Duty to God and Man, and particularly of being honest and conscientious in his Business, doth encourage them to loiter their Time, to waste his Provisions, and to abuse and steal his Goods. These are the Sorrows that will constantly attend us while we harbour the Wicked; some evil, shame, losses, or disappointment continually haunt us. Here is an Adulterous *Messalina* prostituted to all Uncleannefs. There is Malicious

Thebe

Thebe Poisoning her jealous Husband. Here is Bloody *Herod* or *Medea* Massacring their own Children. There is the Monster *Nero* besmear'd in the Blood of his Mother, and Rebellious *Absolom* conspiring against his Father. Here is raving *Mythridates* destroying his whole Household. And there *Artaxerxes's* ambitious Generation agree to rob their Father, both of his Life and Inheritance. Here envious *Cain*, *Abimelech* and *Joram*, villainously Butcher their Brethren; and there wicked *Cleopatra* persecutes her Mother, and wandring *Dinah* exposes herself to the uncircumcised *Sychemites*. Here is *Tryphon* undermining his Master, and there is *Iola* and *Cyneas* for a Bribe ready to Poison, or Betray him. 'Tis true, the good and holy are not always Priviledg'd against corrupt and rotten Branches: For there may be a Reprobate *Esau*, an Undutiful *Absolom*, an Incestuous *Adonijah* in the best Families, and a Traitorous *Judas* in the best Discipleship. But as these were permitted, either to fulfil the Decrees of Heaven, or to visit for some particular Sins: So in Houses where there is due care taken, Instances of this nature are rare and unusual. Whereas if we look into the Dwellings of the Ungodly, there is nothing more common.

Here is one heavily accusing the Rebel-

lion

lion, and shameful Extravagancies of his Children; and then the undone Children as justly complain, that their Confusion was owing to his impious way of Education. There is another inveighing against the Falshood of his Servants, and they as boldly recriminate, they could learn no better by his Impiety and Injustice: And thus in their daily and ordinary Carriage, we shall hear some cursing and swearing, see others cheating and stealing, and others railing at and abusing their Parents and Masters. And from hence we see, how a Man's Impiety is a Plague to his temporal Peace and Interest: Whereas, if he sets himself to serve the Lord, and awakens a Conscience in his Relatives, he has all the moral Probability in the world, that his Household will be as a Church of pious Christians, among whom he will be both reverently obey'd, and honestly serv'd; all things will be orderly sedate and quiet, he will hardly know the Misery of idle false Servants, of a vexatious contentious Wife, nor of execrable disobedient Children, that lavish what he provides, that forsake him in want, or that follow wicked courses, that may bring them to temporal Shame and Punishments, to his regret and confusion: For how sad and deplorable is it, to hear them in going to Prison or the Gallows, Cursing
their

their Parents pernicious Fondness, or ill Example, as the occasion of their Destruction.

But let us carry on the Meditation to another World; for our Consciences may without Enthusiasm, well form a Scheme of the dreadful Accounts, that will be exacted for these Neglects. In the terrible Day, when the Lord shall Judge the Earth, and all the Generations of the World are Arraign'd before him, in what a trembling Consternation, among the blackest Sinners, will ungodly Governours then appear; for they must answer, not only for their own, but for the Sins and Vices of whole Multitudes, all the Impieties they tolerate or encourage will be charg'd upon them: Therefore contemplate thy self, and all thy Family standing before the Judgment-seat of Christ; here thy Conscience is laid open, the Books are open'd, and thy impartial Judge requires it of thee, How hast thou Behaved thy self, and how hast thou Govern'd thy House? Oh! how fearful will it be in that Day, to hear Satan appeal to thine own Household, to impeach against thee? and how will it exaggerate thy shame and confusion, to find thy former Friends fly in thy Face, and rehearsing all thy Wickedness in the presence of the World? Thy Wife upbraiding thee for thy ungodly Coun-

Counsell, and thy damnable Children and Servants complaining, that for many Days and Years there were no Prayers in thy House; that God was never call'd upon, but when he was Blasphemed by Oaths and Execrations; that they were never instructed in divine Knowledge, never call'd upon to holy Ordinances, but permitted to do any thing, and to walk headlong as they listed. Poor miserable Sinner, How wilt thou be able to answer this Charge, or what wilt thou say to thy Accusers, when in their Agonies they groan out these Complaints against thee, and charge agen and agen, their Damnation to thy Impiety? Alas! what Words can express, or Thoughts conceive, the Anguish or the Horror of that time? How will the Devils Triumph at thy Calamity, and thy poor Soul tremble to hear the Lord expostulate with thee for the abuse of his Mercies to this effect, saying, Have I endow'd thee with Knowledge, that thou shouldst dare me with Contempt? Have I made thee a Father of Children, and a Master of Servants, that thou mightst sell them to work Wickedness? Have I ransom'd these Souls so dearly with my Blood, and could you so lightly forsake and abandon them to the power of the Enemy? And have I blest thee with Prosperity, that thy Abundance might make thee an ill

Ex-

Example to corrupt them. And being thus charg'd and convicted, with what a killing Fear and Despair must thou expect the dammal Sentence of, *Depart ye cursed*: When with thy howling Imps, thy ungodly Household, thou must be *bound hand and foot, to be cast into everlasting burnings*; thus will he *pour out his fury upon the heathen, and the families that call not upon his name*.

But consider, lastly, upon the unutterable Miseries to be expected in these Regions of Despair. 'Tis said of *Dives*, that he was solicitous that his Brethren should not come to the same Torments with himself: But from whence proceeded this kind Wish in Hell? was it from his Compassion or Good-will? No, (for that is against the Nature of the damn'd) but becaule he knew their Damnation would enhance his Torments; for if the sight of his dearest Relations about him, could not torture him, by a reflection, that he brought them thither; yet it must unavoidably encrease his Guilt, and consequently his Shame, and sink him deeper in Misery, and add new fuel to his Flames. Thus, if thou art a leading Sinner, thou must expect (besides the lashes of thy Conscience, and inward gnawings of the Worm) that thy Friends and Kinsfolk, that now follow thee in the Paths of Destruction, will then join

with

with the Devils, hideously to accuse, and with the Furies to scourge and torment thee, for the Mischiefs thou hast done them: And imagin in these Agonies, how thy lost Retinue will surround thee with their Groans, and one by one complain of their unspeakable Sufferings. Oh! unhappy wretched Man (says one) it was by thy Pride and Obstinacy that I was bolster'd to be Prophane, it was my Compliance with thy Vices that excluded me from Heaven, and brought me to these uncomfortable Chains of Darkness and Despair. Oh! cursed Parent (says another) what Benefit have I now from the Treasures and the Riches thou hast left me, can Ten thousand Worlds ransom me from these Flames? Oh! how infinitely more happy had I been, if setting aside these transient Vanities, you had taught me the Fear of God, and study'd to have made me more Holy, than Rich; more Good, than Great. Cursed be the time (says a Third) that ever I knew thy Dwellings, there was I perverted, and it was thy Service that made me the Slave of Sin. These are the grating direful Outcries, that will for ever haunt thy guilty Conscience, and it is not seriously in the Power of Language to represent them.

To conclude, May God grant us to foresee these Calamities, and to prevent them

N

while

while we may; and may his Grace excite us to acquit our selves like Men, in settling Godliness in our Houses, and schooling our Families in Heavenly Wisdom: This is the Way to establish our Happiness, and to insure, in the Day of Retribution, a Reward of immortal Glory. How will a Man bless himself in that Day for every Opportunity he took to serve God? How will he commend his Wisdom, that was neither afraid, nor ashamed to do his Duty; And how sweet will the Remembrance be of the Care he took to instil Religion to his Children and Servants. Finally, With what ravishing Transports of Pleasure will he be affected, when he can with Comfort present his Household before the Judgment-seat, and say, as Christ of his Church, Lord, *Behold me and the children thou hast given me*, Heb. 2. 13. That he may receive the comfortable Approbation of, *Well done thou good and faithful servant, enter thou, and thy Family, into the joy of thy Lord*. Where they shall (as they prais'd him by their Holiness upon Earth) like an united Quire of Angels, sing Praises to the Lamb that sits on the Throne for evermore.

28 MR 59

F I N I S.

THE
CONTENTS.

CHAPTER the First.

JOSHUA'S Care for the Government of his Household.
*Of the Influence of a Governour's Example. Of the
vertuous Resolution necessary to a good Governour.
That House-keepers ought to render their own Con-
versation exemplary, and to rule their Families
vertuously.*

CHAP. II. *That Governours ought to be eminently
vertuous, evinc'd from the Consideration of their Su-
periority, Age, Knowledge and Experience. From
the Example of our Saviour. From God's Command
in Scripture. From the Trust repos'd in them by the
Law of Nature. From the Indecencies of vicious
Rulers. From the Judgments that attend the Seed of
the Wicked. From God's Mercies to the Posterity of
the Upright. From the Examples of holy Men, under
the Law, and the Gospel. From the Examples of wise
Heathens; and from the secular, as well as spiritual
Advantages gain'd by the Care of good House-keepers.*

CHAP. III. *That House-keepers should rule their
Families in the Fear of God. That to this End they
are accounted Kings and Priests in their own Hou-
ses. That they are to provide the Necessaries of
Life, teach the Principles of Religion, and to be Ob-
servant*

THE CONTENTS.

servant of Morning and Evening Prayers in their Families. To bring their Household to the Observance of publick religious Ordinances. To procure Reverence and Regard to their publick Ministry. To correct their ungodly and disobedient Children and Servants. To restrain them from ill Company, and Idleness.

CHAP. IV. *Of the House-keepers particular Obligations to the several Members of his Family; and first, to his Wife; Of his Authority over her. Of his Duty to be loving, chaste and frugal. Of the Mischiefs of Luxury, Discord, and Adultery; and of the Happiness of living godly and peaceably together.*

CHAP. V. *The Parent's Obligation to educate his Children; several Reasons that evince the Necessity of it, drawn from the Depravedness of Human Nature, &c.*

CHAP. VI. *Directions concerning Education; that Children are to be initiated in Religion, taught some Occupation, or Science that shall be useful for Society; and timely restrain'd from ill Habits and inur'd to good Manners.*

CHAP. VII. *Of the Care due toward Sojourners and Servants. Of the Benefit arising from good Servants, and the Mischiefs from those that are ungodly.*

28 MR 59

CHAP. VIII. *Reflections upon the Miseries of an ungodly Family; and of the Judgments that attend an ungodly House-keeper with relation to the present and the future State.*

161
being
ser-
ure
To
and
and

bli-
and
Of
the
and
ably

his
ffiry
Na-

on ;
ion,
ll be
n ill

and
Ser-
are

f an
rend
esent